Information for Social Change

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Summer 2010

Special Issue on

INFORMATION ETHICS

Special Issue Editor:

Mikael Böök

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An ethical corporate pirate?

Editorial and presentation of the ISC issue on Information Ethics

by Mikael Böök

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Editorial

"The Internet is not a library. The library metaphor presupposes so many things - a central source for resource information, a paid staff dutifully indexing new material as it comes in, a well-understood and rigorously adhered-to ontology - that trying to think of the Internet as a library can be misleading".

I do not quite agree with the authors of the O'Reilly book *Google Hacks* who make the above statements.[1] Those who deny that the internet is a library or, conversely, that the library is an internet, are likely to find themselves mistaken..

But how to decide on the matter? The relatively old and widely spread "library metaphor" indicates likeness. Let us as open-mindedly as possible try to detect whether or not the one not only looks like, but actually *is*, a variant of the other.

The use which the O'Reilly-writers make of the word "central" is... central. Am I wrong in supposing that they think of the library as an information center which is controlled by bureaucrats? It would follow that, if we began to perceive the internet as a library, then the net would become bureaucratized.

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[1]   Se Calishain, Tara & Dornfest, Rael: *Google Hacks. 100 Industrial-Strength Tips & Tools.* O'Reilly 2003, s 1.

The O'Reilly-writers may believe that all librarians rigorously adhere to a particular ontology. But librarians have always held and do still hold many different views on the basic order of the books and other knowledge representations. What has happened is that the ontologies (or, at least, the technologies!) of librarians have been thoroughly shaken up by the internet. Therefore, library science is presently undergoing an epochal transformation. But so too is computer science and artificial intelligence research (from which the O'Reilly writers probably have drawn *their* ontology).

The internet has - thanks in part to Google's search engine, but also for other reasons - no doubt become a central information source in general, and a phenomenal *"central source for resource information"*, in particular. However, when applied to the internet in this way, "central" contains a positive value judgment. It does not connote a bureaucratic or top-down institution, but something which is "essential", "useful" and "important".

True, it is necessary to discuss the differences between "a library", like Helsinki City Library, The Michigan University Library, etc., and "the library", which (like the internet) is a peculiar thing. The individual library is a bit like the company Google, for instance, in that it has a management, paid staff, separate account etc.

The internet, as is well-known, is not a single organization or corporation, but a network. This is probably why the O'Reilly-writers are not ready to admit that the internet is "a library". But the writing, the books and the libraries also form networks. The libraries and the librarians together form a worldwide library network.

What, then, is peculiar to networks? Networks are *rhizomatic*:

"Wood anemone is a plant with rhizomes, that is, roots which go in different directions under the surface and connect the entire system of what from above looks like individual anemones. Solomon's Seal is another example, as are many ferns."[2]

A characteristic feature of the internet, in addition to its rhizomatic nature, is that the network can govern itself without any specific person having to be appointed or elected to be its President, or similar head. That is why the internet has often been called a cyberspace, but only rarely a centre of power.[3] However, the library, too, exhibits cybernetic features. What is it that makes libraries grow constantly? Is the growth of the libraries steered top-down, or is it a process which governs itself through feedback loops? One of the most famous librarians and library scientists, S R Ranganathan, presented already in the 1930s an evolutionary definition of the library: *"A Library Is a Growing Organism".* Incidentally, Ranganathan also noted that the printed matter might not forever remain the main vehicle for spreading knowledge and information, which he regarded to be the main task of libraries. In the future, libraries may use "other means", he predicted, referring to H.G. Wells vision of a world brain.[4] Add to this a dose of universal Darwinism.[5] The conclusion to draw is, that the only guiding center of the library is the human species, which it serves.

It remains to be asked which roles different professionals (e.g., librarians) and paraprofessionals are playing, and ought to play, in the information processes. The same question applies to governments,

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[2]   Quoted and translated (by MB) from Liedman, Sven-Eric: *Stenarna i själen. Form och materia från antiken till idag.* Albert Bonniers förlag 2006, s 481. The botanical term rhizome was ported to philosophy decades ago by Gilles Deleuze and Félix Guattari.

[3]   However, consider the concept of the Second Superpower.

[4]   See Ranganathan, S. R. *The Five Laws of Library Science.* Madras Library Association 1931, p 382. Btw, I searched in vain for a copy of this work in Google Books. Found it eventually in the Internet Archive: http://web.archive.org/web/20070703180012/dlist.sir.arizona.edu/1220/ .

[5]   The expression 'universal Darwinism' occurs in Susan Blackmore's lecture on "Genes, Memes and Temes" (overheard via Youtube, July 2010).

legislators and private corporations such as Google. How do we want the library, *aka* the internet, to be?

I believe in taking note of the likeness in species, as well as of the rhizomatic and cybernetic potentialities of both library and internet. However, in the 2010s, it might sometimes look as if the individual company Google is becoming too dominant in both library and internet terrain. In order to find out more about how the matter stands, I decided, one day in April 2010, to try to book an interview with one of Google's founders and directors.

> Date: Tue, 20 Apr 2010 11:32:49 +0300 (EEST)
> From: Mikael Book <book@kaapeli.fi>
> To: sergey.brin@google.com
> Cc: press@google.com, Luca Ferrieri <lucaferrieri@gmail.com>,
>   TONI SAMEK <Toni.Samek@ualberta.ca>
> Subject: Request for interview / Information for Social Change
>
> Dear Sergey Brin,
>
> in your New York Times-article on October 8, 2009[6] you wrote that Google
> wants to contribute to building "A Library to last forever".
>
> It would be interesting to hear more about your thoughts on this subject.
> Would you be willing to grant an interview to Information for Social
> Change (ISC)?
>
> ISC (http://libr.org/isc) is an international journal of what might be
> called "the library Left" . The theme of its Summer 2010 issue is
> "Information ethics". I am a library activist from Finland, a member of
> the editorial board of ISC, and the editor of the summer 2010 issue
> together with Luca Ferrieri, who is head of the city library at Cologno
> Monzese, Italy, and library scientist Toni Samek, Canada.
>
> Proposed themes of the interview:
>
> 1. "The library is a growing organism"
> (http://en.wikipedia.org/wiki/Five_laws_of_library_science).
>

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6   Brin, S: "A Library to Last Forever", New York Times 8 Oct 2009.
     http://www.nytimes.com/2009/10/09/opinion/09brin.html.

> Is Ranganathan's fifth law of library science still valid? Or, is the
> library being superseded by the internet?
> Alternatively, is the growth and spread of the internet just new
> evidence to prove the validity of Ranganathan's law?
> What is a library, except, perhaps, being a growing organism? Will
> Google Books become a library?
>
> 2. The rise of "the Second Superpower"
> (http://en.wikipedia.org/wiki/Second_Superpower).
>
> The growth and spread of the Net inspire hope for a greater intellectual
> freedom in the world and the formation of an informed global public
> opinion, which is independent from the interests of the nation-states.
> Hence a fundamental question of information ethics: what can we do to
> make "the Second Superpower" prevail? ("We", here, refers to you, to
> me, to Google, and to the library profession.)
>
> In order to be included in the Summer issue of ISC, the interview should
> be made no later than June 2010 (the deadline for articles has been set
> to 31 May). It would be OK with me to do the interview by email, or in
> some other way. However, I would prefer a dialogue face-to-face, if only
> the Icelandic volcanos do not spoil the possibilities of air-travelling.
>
> Well, these were the subjects I thought the interview would touch upon.
> For your entertainment, I enclose some verses from "Alice in
> Wonderland":
>
> "The time has come," the Walrus said,
> "To talk of many things:
> Of shoes--and ships--and sealing-wax--
> Of cabbages--and kings--
> And why the sea is boiling hot--
> And whether pigs have wings."
>
> The spring advances, greetings from Finland.
>
> - Mikael Böök

The company's press department was given a copy of my request.
The next day I received a reply from the "Google Press", as follows:

> Hi Mika[e]l;
>

> Thanks very much for your inquiry. Unfortunately, we will be declining
> this offer. Good luck and take care.
>
> Best,
> Google Press

I appreciate that Google immediately gave a clear, albeit negative answer. It is possible, even likely, that Sergey Brin, or the person who dispatched the answer also felt that my questions were too vague and therefore risky to address. If you go in depth with these issues you must be prepared to tread in minefields.

Many probably think that Google is a pirate because the company has scanned more than 10 million books and thereby challenged the place of the world's libraries, publishers and authors. I would still believe that the fear that Google will somehow be able to get hold of "everything we know" is exaggerated. The problem with the company Google is whether it actually will turn out to be a pirate. Then I think, in line with the idea of the Pirate Party, that a pirate, in certain cases, is an ethical figure.

It seems to me that we now live in an exceptional situation where in some respects we ought to act like pirates. Certainly not to steal, rob and kill, but because an ethical behavior only seems possible outside the domains of the state and state-governments.

If Google intends to pursue its fine principle, "Don't be evil"[7], the company ought to terminate cooperation with the military-industrial-academic complex and refuse the U.S. Government intelligence service exclusive access to its rear rooms, where they are keen to enter under the pretext of monitoring and jailing terrorists and pirates.

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[7]   " "Don't be evil." Googlers generally apply those words to how we serve our users. But "Don't be evil" is much more than that. Yes, it's about providing our users unbiased access to information, focusing on their needs and giving them the best products and services that we can. But it's also about doing the right thing more generally -- following the law, acting honorably and treating each other with respect." (from Google's "code of conduct", http://investor.google.com/corporate/code-of-conduct.html - copied July 2010).

It may be observed that Google only occupies a minor place among the contractors of the Complex. In 2006, the value of the company's contracts with the military amounted to some $137,000. That's peanuts compared to, say, Verizon's $2,500,000,000 contract.[8]

However, the really important issues in this context are perhaps not so much about money as about *the ethics of information*. And, of course, about the separation of powers and the democracy.

Therefore, it was disheartening to hear that *"Google Teams Up with CIA to Fund "Recorded Future" Startup Monitoring Websites, Blogs & Twitter Accounts".*[9]

Who wants to be part of the recorded future of Google and the American military-industrial-academic-intelligence complex? Not me, please. I am not even American.

The proposal that Google should be an ethical corporate pirate may seem as utopian as asking the company to lift itself by the hair. But do we, American or not, really have a choice but to try hard to help and support the ubiquitous Google company in its dedication to ethical behavior? An ethical pirate easily acquires many enemies. It therefore needs support. The librarians might do right to form ethical alliances with Google.

Sergey Brin wrote, in his aforementioned NYT article: *"If Google Books is successful, others will follow."* This indicates that he is aware of what every true librarian must perceive as self-evidence. Namely, that Google, the private business corporation, is after all only one of the wood anemones on the earth's face.

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[8] The figure for Google is quoted from Turse, N.: *The Complex. How the Military Invades Our Everyday Lives.* Faber & Faber 2008, p 59. As for Verizon, a major U.S. telecom corporation, see http://www.militaryindustrialcomplex.com/contract_detail.asp?contract_id=8065. According to recent news, Google and Verizon have made a deal about designing a new brand of *network neutrality.*

[9] Radio broadcast by *Democracy Now!* 30 July, 2010, where journalists Juan Gonzales and Amy Goodman interviewed Noah Shachtman from Wired magazine and John Simpson, director of Consumer Watchdog's Inside Google project. A transcript of the show is available at http://www.democracynow.org/2010/7/30/google_teams_up_with_cia_to

Presentation of the special issue of the ISC on Information Ethics

What is information ethics? The articles in this issue of ISC should give an inkling. However, doubts remain. Can the ethics of information be anything more, or less, than the ethics?

Robert Hauptman, in his foreword to a recent book on the ethics of information in the context of library and information science[10], writes: *"nothing is more important than the way we treat each other"*. If we agree with this, the ethics of information consists in treating the information in accordance with Hauptman's maxim.

Treating the information is something we do as we read. Hence the quest for an ethical base for the practice of reading. This is also what Luca Ferrieri is searching for in his fascinating introduction to *the ethics and ecology of reading* in this special issue of ISC. To connect the dots between the ethics of information and the ethics of reading may be as difficult as to know what Spinoza meant by ethics in his *Ethics*. You have to read it in order to understand it.

The city library of Cologno Monzese near Milano, where Luca Ferrieri works, is an active promoter of public readings. For instance, the library regularly organizes *reading marathons* with readers, story-tellers and writers.

Furthermore, the Cologno Monzese library is an important node in a network on the *politics* of reading. In Italy, this network of librarians, authors and readers is known as *Non pago di leggere* ("I won't pay to read")[11]. It strives to keep up the resistance against the controversial

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[10] The book by Elizabeth A. Buchanan and Kathrine A. Henderson. See the book-review later in this issue of ISC.
[11] See http://il.youtube.com/watch?v=Mjm0H2v9QQM&feature=related.

directive on the Public Lending Right of the EU (European Directive 92/100/EC). The directive treats libraries like whatever "establishments open to the public", and does not even mention the practice of reading. The PLR-directive is analyzed in this journal by Marianna Malfatti.

"Information ethics is a cross-disciplinary and cross-cultural field concerned with ethical questions examining relationships in society among people, information, recorded knowledge, and the cultural record. The field exposes local, national, and international issues related to the "production, collection, interpretation, organization, preservation, storage, retrieval, dissemination, transformation and use of information" and ideas",

Quotes library scientist Toni Samek in an account of her work as a teacher of information ethics at the university of Alberta. Samek is a member of the editorial board of ISC.

Ethics and politics go together, or enter into conflict. The ethical tends to become political, and the political, unfortunately, often turns out to be an *unethical* way to treat each other. The abuse of political power, in particular, raises thorny information ethical issues, such as those confronted by Elizabeth Woodworth in her reflections on the 9/11 controversy*.* It is to be hoped that Woodworth's article will inspire library scientists and librarians to educate the people on *State Crimes Against Democracy* (SCADs)[12] and to participate in common actions in order to put an end to them.

Amelia Andersdotter, one of the two members of the European Parliament who represent the Pirate Party (both from Sweden) takes up another problematic that relates to power abuse, namely the potential

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[12]   This concept, i e SCAD, is introduced by the authors in *American Behavioral Scientist* Vol 53 Nr 6 (February 2010). The issue is devoted to *"sense making under "holographic" conditions: framing SCAD research"*. 9/11 2001 is the key case.

abuse of economic and political power through exclusive control over ITC-systems and databases. "In the ubiquitous information technology environment the librarians are Google, Apple, E.ON or Albert Heijn (a Dutch supermarket chain)", she writes. Individuals ought to have better possibilities to manage the data about themselves, she demands. The librarians of the public libraries should ask how they might help the citizens to control their "data emissions" and "adsorptions".

The year 2010 has been labelled "the year of the e-book." Topically, Marke Hongisto, a scientist employed by the Finnish Meteorological Institute, analyses the case of the institute's disappeared book collection. *"Libraries host a spirit of intelligence and civilization which can never be replaced with a computer-connected environment, whatever its efficiency. It is easy to retrieve data fast from the internet, but to understand it one needs a quiet environment, a library"*, Hongisto writes.

We have split the articles in this ISC-issue in two parts. The reason for this should become clear from the introductory note to the second part. The second part consists of Kenneth Willement's article on the outreaching activities of Canadian public librarians in the Working Together Project, and Francine Mestrum's reflections on U.S. Social Forum 2010 and the European Social Forum 2010. Willement is Community Development Manager of the Halifax Public Libraries. Mestrum is a Belgian social scientist and specialist on development issues. In an earlier ISC-article she wrote about the scandalous gains by banks and other financial institutions profiting from the revenues and money transfers of emigrants. [13]

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[13]   See ISC No. 24, Winter 2006 - 2007. Special Issue on 'Libraries & Information in World Social Forum context'.

An article which did not make it to this issue was Hervé le Crosnier's piece on a synthetic bacterium called "Synthia"[14] (because we did not find a competent translator in time). That is a pity, because "Synthia" actualizes important ethical issues, which are information-related from the beginning to the end.

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[14] Le Crosnier, H: "La boîte de Pandore de la biologie synthétique"
    http://blog.mondediplo.net/2010-05-21-La-boite-de-Pandore-de-la-biologie-synthetique

Regarding the Google interview

Comments by Paul Catherall

> 1. "The library is a growing organism"
> (http://en.wikipedia.org/wiki/Five_laws_of_library_science).
>
> Is Ranganathan's fifth law of library science still valid? Or, is the
> library being superseded by the internet?
> Alternatively, is the growth and spread of the internet just new
> evidence to prove the validity of Ranganathan's law?
> What is a library, except, perhaps, being a growing organism? Will
> Google Books become a library?

On the first general point about the library being superseded by the Internet, I think the 'definition' of library is central to this question, a library is universally regarded as a collection or place where books are present, however modern information usage practices have also expanded beyond the formalized, establishment-derived medium of the book as a source of information. Google is both an interface to the growing body of formal and informal materials generated from a wide range of sources (the WWW), including establishment or cannon sources and democratic or popular sources. In this regard, we can see the Internet and search engines like Google representing a popularisation of information generally, involving widening access beyond traditional educational divisions of class background, national borders, language and age. This is epitomized by the explosion of individually edited Web sites created by amateur Web developers since the beginning of the WWW in the mid 90s and more recently by the participation of citizens in social networking sites through activities like Blogging.

Furthermore, the Internet also represents an expansion into less formal forms of information beyond the traditional book format, also authored by

individuals both within and outside traditional cannon sources of information, this is seen in the proliferation of Wikis such as Wikipedia which represents the publication of knowledge by both establishment and non-establishment contributors.

The development of commercial computing solutions for the mass market and resultant usability has resulted in the Internet morphing from a technology in the domain of IT experts to one that now approaches the usability of traditional user communication technologies such as radio and TV, this transformation has invariably led to the growth of user-generated content and the rise of alternative democratic channels for publishing, importantly the non-tariff nature of cross-server communication also allows this content to be seen by any other networked user, allowing private individuals to publish their content for a world-wide audience, these issues may seem obvious, but these factors are allowing for an increasingly enfranchised world community of private authors and publishers in competition with traditional media such as books.

Google Books appears to be slowing in the original aim of creating a freely accessible world-wide library of digital resources, most obviously due to legal pressures, particularly from the US and EU, which have historical traditions and deeply embedded legal codes related to copyright, patents and intellectual property. To some extent Google has achieved its aims, but it remains to be seen how long or to what extent this service can remain online due to legal challenges.

Ranganathan's law appears to be true in the case of the growing internet, since this facility is constantly adapting and evidencing new innovations to deal with growing user base and user demands; whereas the conventional library might expand its floor space or browsing facilities, the online library will expand in increasing digitization and expanding new tools and Web facilities to access diversifying sources of media. Whilst the conventional library has evolved its design, moving away from austere approaches to comfort and attractiveness in an effort to attract and retain users, the online library will continue to develop more usable interfaces to information and more innovative personalized services for users.

Google appears to be engaged in the debate on freedom of expression for countries experiencing online censorship, as seen in the decision by Google to host its services in Asia in Hong Kong instead of mainland China, this represents a reaction to a growing feeling across the world that the Internet represents a sacred communications facility which should allow for the free exchange of ideas and communications between individuals and nations.

Whilst some of the technologies seen in the early Internet had their origins in a military fail-safe communications solution, the Internet was developed within education and research communities as an educational medium to facilitate the exchange of ideas across university campuses, to this extent, systems and protocols such as email and Gopher were designed to operate across disparate networked servers without restriction. These basic concepts seen in the early

Internet have resulted in the growth of the World Wide Web and other Internet technologies as a world-wide medium for popular publishing and communication.

However, the current open model for the Internet is under threat from commercial agendas and government control as seen in the Patriot Act in the USA. Individuals and organizations should therefore campaign to oppose the transformation of the open internet into a tariff-based commercialized system or oppose further legislation to place restrictions on ordinary everyday us of the Internet as an open communications medium.

Introduction to the ethics and ecology of reading

Luca Ferrieri

(Translation by Ilaria Cairoli and Maria De Pasquale)

These notes are meant to highlight the most relevant points of a theme that I believe has not yet received a satisfying theoretical settlement, in spite of an increasing complexity of practical implications and consequences. Due to space (and other) limits, my attempt will not represent a complete settlement of the subject, but rather a description of the most interesting features and a suggestion of some possible paths for deepening in the subject. For the same reason, bibliography references will be limited to the ones that I believe being essential for the development of the subject.

THE ETHICS OF READING: WHAT AND WHY

Ethics is a term liable to a strong inflation and trivialization. In the latest years and decades there has been no subject, discipline or sub-discipline that was not watched through the lens of an "ethical" look, which is an exam and a judgement often directed to prove their correspondence to specific values. Even if caused by manners and cultural gregariousness, this process is not completely negative. In fact, it brings to the foreground the necessity of an action based on moral values and - by paraphrasing Brecht and his *Praise of learning* - of pointing at every voice and asking: why? (Brecht, 1975, p.60). However, this is *not* at all the way I am going to intend ethics, as it risks to be not only a reductive and sketchy definition, but also moralistic and moralizing. Ethics and morals need to be well separated, even though the story of their "liasons dangereuses" has known many transformations. The most sensational one is probably the separation between the Hegelian vision – stating that *ethicality* is objective, institutional and collective, while *morals* are subjective, personal and private - and the one that is widespread today, where the terms are almost reversed. (Ricoeur, 2007; Nozick, 1987; Sichirollo 1985).

This is particularly valid for reading. The concept of *ethics of reading* does not refer to a normative and prescriptive sight, or to some kind of moralizing recipe that has already caused enough damages to the passion for reading. What is not really ethical is the kind of attitude that has led to the tendency to tag texts and readings, to

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establish literary dignity charts, to prescribe the right age to read certain books, to forbid or impose this or that. Morals impose the rules, but ethics examines them. For this reason it often happens that immoralist attitudes are deeply ethical (the character of Antigone, for instance, embodies such a little Hegelian contingency), while moralism can be dictated by interests as well as conventional or legal principles having nothing to do with ethics. This is why the edifying and slightly censorious attitude that protects reading cannot be defined as ethical. In my opinion the phenomenology of passions *in* reading and *for* reading is considerably more ethical.

This will be, according to Spinoza (Spinoza, 1963), the first exponent which the ethics of reading should be raised to. The ethics of reading thus represents the description and the analysis of effects and problems that take place when different passions express themselves through reading. In this case ethics is first of all *ethos* analysis, which is an analysis of customs, inclinations and behaviour which influencing reading, to the point that it can originate a real *ethology* of reading (Illich, 1996). Although in a different direction from the one indicated by Illich, the idea of an ethology of reading opens to a new perspective that is still neglected in most cases: the search for the development of activities similar or comparable to reading in other animal species. For those who think that "we cannot say we are not animals" (Caruso, 2009), this perspective rids ethology of reading of any anthropocentric and anthropomorphic foundation while driving reading further from the concept of a simple activity of decryption and interpretation of a written text.

Reading possibilities are rich enough to give voice to an endless number of human passions, even negative ones. Still, every passion deeply influences reading characteristics. Love is the most evident and stressed declension: reading for love, of love, in love or despite love has become a *topos* in sentimental education and in the history of literature. Some eminent examples are the procurer book ("libro galeotto") of Paolo and Francesca in the *Inferno* by Dante and the reading of *The Works of Ossian* by Werther and Lotte in a flood of tears in Goethe's novel. However, passions connected to melancholy and anger, suspicion and envy have an even stronger relationship with reading (*reading in anger* often leads to a deliberately ethical reading). In spite of what Faguet believed (Faguet, 1920), passions are not "enemies", but friends or, at least, reading mates. Reading deprived of its passionate component would reduce itself to an aseptic practice, lacking of the basic elements

that are needed to talk about ethics. Of course, I cannot provide you with more than a research hint in this case as well.

The ethics of reading is at the crossroads of different disciplines and research fields, because of its nature of applied ethics (Ricoeur, 2007, p.58). The ethics of reading can be seen as a specific kind of *the ethics of information*, which was the subject of an interesting research and theoretical systematization done by Rafael Capurro (Capurro, 2005). Capurro describes the ethics of information as having four main features: cooperation, "open relativism", plural perspective, ecological thinking (Takenouchi, 2004). Many of these dimensions are also typical of the ethics of reading. Moreover, Capurro has recently given particular attention to the intercultural contents of the ethics of information (Capurro, 2010) and to the challenges of digital world (Capurro, 2009). As for Luciano Floridi (Floridi, 2008) ethics considers information as: a) an ethical *resource* b) a *product* of ethics c) one of the *purposes* of ethics. In fact, in every ethical declension we are going to analyse, the genitive form (of information, of reading, etc) must always be intended as subjective and objective at the same time: reading is both the drive behind an ethical look and the object which such look applies to.

Some other important contact points are within the *ethics of interpretation* (Vattimo, 1989), that is a hermeneutical analysis that Heidegger first and Gadamer later have developed starting from some categories of Aristotelian ethics, such as the *phrònesis*, that is practical wisdom (Gallagher, 1993). This kind of ethics of interpretation gives a leading role to reading, which is perceived as a form of "translation" and vice versa (translating as a way to read). The ethics of reading and translation thus come to have very much in common. On the other hand, the *ethics of communication* explored by Habermas and Apel (Habermas, 1989, Apel, 1992) develops from the central ideas of transparency and "public opinion". Furthermore the ethics of reading borders on the *ethics of writing* (Sini, 1992, Ronchi, 1996), while it almost converges to the same horizon as *Reader's ethics*, as defined by Ezio Raimondi (Raimondi 2007). The ethics of reading partially overlaps with the *ethics of libraries* (Buchanan and Henderson, 2009; Preer, 2008) but at the same time they can completely diverge on some elements. What appears to separate them the most is the fact that the ethics of library builds its principles on problems of great importance for culture and society, which are taken for granted or even considered as prerequisites for reading, such as intellectual freedom, censorship, privacy, "clashes of interests", etc. As an example,

you need only to think of how freedom represents reading's internal and irreducible form of legality, while clashes of interests, which are so important in the management of library services, assume a different dimension in reading, rarely colliding with ethics values.

Last but not least, I would like to highlight how the vision of the ethics of reading as an applied ethics does not even slightly bereave it of its theoretical foundation and makes it relatively independent from individual and often opposite ethical theories. We can as much come to a kind of ethics of reading (and also to a kind of non-violent ethics) by starting from utilitarian, contractarian or consequential positions and many more. Although the theoretical background is not irrelevant, the unifying approach of reading allows us to come to the same ethical conclusions.

THE FOUNDATIONS OF THE ETHICS OF READING

The possibility to give an ethical base to the practice of reading leans on a vision of reading as a *relation*. This is a dimension that includes and transcends all partial aspects of reading: deciphering, comprehension, interpretation, moulding, diction, communication, promotion, etc. The relation established during reading is particularly defined by two characteristics at the core of Eduard Glissant's thought (Glissant 2007): *opacity* and *archipelagic* character. Opacity is not the opposite of transparency in this case. On the other hand, it shows a particular relation with others that consents to the "multiple root" of things and people, and that does not try to *comprehend*, but is content with *comprising*, that is *taking with oneself*[1]. Opacity *protects* who is different. It is a holistic and plural principle in reading. Opacity is anti-reductionist and it admits the necessity and vitality of a conflict within different kinds of reading: it opposes any authoritarian and hierarchic postulate in which there is only one "good" reading and all the others are bad. Such a definition of the ethics of reading also opposes the idea that it is possible to achieve an exhaustive interpretation of a text, as if it had just one definitive explanation. On the contrary, understanding everything is not only unnecessary, but also mostly deceitful in reading. There is no need to understand in order to love, says Glissant – and we shall not forget that Pennac (Pennac 1993) and many others have stated a similar idea

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[1] The author here plays on the common etymological origin of the words *comprehend* and *comprise,* which are homonyms in Italian and are both composed by the prefix "com-" (meaning "with") and the verb "-prendere" (meaning "taking").

about reading. The ethics of reading presents itself as phenomenology of reading passions.

With the term *archipelagic*, Glissant refers to a model of plural relation, which is nonetheless connected by a unitary element that is the sea (that stands for reading). While the idea of an island exposes to a sort of self-referential attitude, the archipelago represents the rhizomatous element (Deleuze and Guattari, 1980), which is able to enlarge and branch in a non-hierarchic and non-pre-established way. This relation develops within a patent intercultural or cross-cultural perspective, the first being directed to crossbreeding and miscegenation of different cultures, while the second one aims to cross borders. Therefore, according to Capurro, it is necessary to stress once again the fact that either the ethics of reading is completely intercultural or it is not at all.

In order to better define and understand what kind of relation is represented by reading, we have to refer to the work of two important French thinkers: Emmanuel Lévinas and Paul Ricoeur, who contributed the most to the development of this theoretical field, together with Derrida and deconstructionists like J. Hillis Miller (Miller 1989). In its deepest and broadest sense, reading is meeting the Other, or, we could say with Lévinas, meeting "the face of Others" (Lévinas, 1995). What comes toward us when we read is actually a face: the most exposed, vulnerable, but also mysterious part of the Other, the part through which he looks at *us*, he calls *us*. The Others' face is always the opposite of the idea that we have of them, as much as every reading surprises us and changes the beliefs we had and the mood we were in when it started. The Other's face comes across and says "you will not kill", or else "you will read me", which are the same thing when using the terms of Lévinas' thought.

Ethics is essentially separation, as Lévinas and Kant have shown, the latter being the philosopher that opened the way to modern ethics. In Savater's opinion this would also be the reason for the *tragic* nature of ethics (Savater, 1998). A relation can only start from an original separation, as the one between ego and Other, or between reading and text. An ethical approach to reading criticizes every empathizing and fusional vision of reading. Proust used to say that those who read always end up reading themselves. However, this only happens at the end of a process, of a relation or mediation, where the reader comes out of him and meets with the Other. Lévinas asserts that "there is no synthesis between the Other and the Same and it is in this

difference that we recognize the ethical relation". Reading is exactly the act that breaks the ipseity of the Same. Some people believe that reading is like looking themselves in a mirror, or finding something that already exists, or having a confirmation of what they think and think to know. But eventually these people are forced to face the fact that every reading act exists in order to derail the certainties of the Same. *Re-reading* – maybe the highest form of reading, ethically and conceptually speaking –is a counterproof (Calinescu, 1993, Galef, 1998, Lesser, 2002), because it shows that it is not possible to read the same book twice. Even through the lines of a phrase that we know by heart, the otherness of some beauty or of a completely unexpected sense always peeps out.

We also come across a tension between the hermeneutical and the ethical vision of reading here. Hermeneutics states the supremacy of comprehension and interpretation, thus tending to limit the aesthetic and ethical capacity of reading. In the aesthetic field the *pleasure of the text* (Barthes, 1976), or even its *sensible apperception* (Jauss, 1987), are reduced by hermeneutics to a sort of epiphenomenon. In the ethic one, the hermeneutic conclusion is that "text comes before reading" (Frey, 2008, p.3). Ethically it is the opposite, because it is in reading that we make the choices that give sense and life to the text. This is also the reason for the separation of Lévinas and Ricoeur (but also for the "ethical turning point" of the last Ricoeur, in an implicit and explicit adjustment), as well as of the differences that enriched the comparison between Derrida and Gadamer. From an ethical point of view, the problem is actually the so called hermeneutic circle that is the Platonic conviction that everything that can be discovered and known in the world pre-exists its discovery. Thus reading only reveals a truth that already exists and that is already written. Reading, as well as knowledge, would just be reminiscence then.

OTHERNESS AND DIALOGICITY

Many are the protagonists of a reading relation (author, text, reader, public, publisher, library, etc.), but the reading relation can be actually reduced to a *dual* relationship or to many subsequent and separate dual relationships. As almost every ethical conviction that concerns reading, this one comes from experience. Paul Ricoeur (Ricoeur, 1988, pp.263-264) showed very well that the initial scene in the reading arena is a *fight*: the author makes the reader feel the weight of his *auctoritas*. He is the father, reader is the son; he is the one who exists, knows, writes and who asks

the reader to listen, if not to obey. The reader resists: he trembles in front of the author, he feels unworthy (Borges, 1986, p.24), he does not dare openly contrast him, but he silently sharpens his knife and begins his reconstruction of the text through reading. Reading can be seen as a patricide, which was made necessary by the *violence* of the author, who does not hesitate to read instead of reader. This is how Lautreamont opens the challenge in the first canto of *Les Chants de Moldoror*: reader, "shy soul", you will have to become "as fierce as what you read" if you want to survive to the "mortal fumes" of the text: so "turn your heels back and not forward" (Ducasse, 1988, p.21). Do you understand? The author is literally pushing the reader away from the text. And the reader keeps on reading step by step, implacable. In the Prologue of *Autos sacramentales*, Calderón de la Barca turns to the reader as an "amigo y enemigo". Julian Green is even more direct: "The writer proceeds vigorous and […] kills his reader. He kills him with a pleasure that is only comparable to the one of his own victim" (Green, 1990, p.17). For this reason Roland Barthes says that "the reader's birth is at the cost of the author's death" (Barthes, 1977, p.148; Foucault, 1969). Actually the reader's metaphorical contra-violence will rather take the nonviolent way of consciousness raising and of the claim of his own rights. This happens because of the constitutive nonviolence of reading's nature.

The duel between author and reader continues until the final upheaval, until mutual recognition. It can be seen in the terms of the Hegelian Master-Slave Dialectic. What we are interested in doing here though is recognising that they establish an I-you relationship, and that a condition of extraordinary intimacy and nearness is determined through conflict. This is also valid for many other dual relations associated with reading, as those that readers set up with one another through books, the goodnight reading or lap reading, as it has been called (Dìaz, 1999), or "vicarial" reading, which is when someone reads instead of someone else. Vicarial reading is a typical dual reading, setting up a relationship between two people, one who reads and the other one who listens. Of course, love reading is always and completely dual.

Thus reading gives shape to a relation that Buber defined as an I-you relation, a *dialogic* and personal relation contrasting with the instrumental I-it one (Buber, 2004; Gadamer, 2000; Todorov, 1990). A dialogic relation is different from a dialectic one, because it is founded on an I-you relationship (Rueda Vásquez, 2010). However, Lévinas rightly contests the symmetrical and mutual nature of such relation, which does not correspond at all to the asymmetrical situation existing in reading (Lévinas,

1976; Lévinas, 1985; Zavala, 2002). Because of its position in the spheres of fight and gift, which are not in contrast with one another, reading correlates people and entities that are not on the same level. Parity (different from equity) is not really important in reading, because of its paradoxical risk of casting doubt on the very recognition of otherness.

Dialogue is another concept that has been constantly eroded by an action of trivialization. From the original Socratic meaning of a maieutic research of some truth that is never dogmatically presupposed nor definite, dialogue became a sort of communicative and inventive technique, as for example in the interpretation given by Leonard Nelson and his followers (Dordoni, 2009; Dudiak, 2001). As we have already said, it is necessary to be warned against trivialization, although it is not always damaging, as it is connected with the *use* of a concept. For instance, the *technique* of withdrawal from question to question can enlighten some modalities used by reading in order find its way through the text, without forcing it to light, so as to respect its ambiguities and twilight zones. The questions that the text is asked by the reader and vice versa – which are not a symmetrical cut and thrust – are necessary to draw the cathartic way through which reading takes possession of the text, or makes its own text. This is a course led by doubts and experimentation, more than by the research of truth. Moreover the "learned ignorance", and the Socratic "knowing not to know", are often the result of deep and brotherly readings (Derrida, 1980, p.63; Illich, 1994, p.17). Franco Fortini argued that it is necessary to rediscover the value of reading as "silent dialogue", as a countermelody of mass culture and its values (Fortini, 2003, p.193). In Ezio Raimondi's work about the *ethics of the reader*, the dialogical structure of reading "does not ignore the threat or the continuous temptation of violence", but rather offers itself as a form of non violent management of conflicts (Raimondi, 2007, p.46). Therefore the dialogue started by and within reading does not contrast with the "conflict scene" that Ricoeur pointed out. As Lévinas argues, a relation is ethical when there is an opposition that is not a source of violence (Lévinas, 1994).

Of course there is also a more traditionalist version of reading's dialogue, meaning a dialogue with the dead and with ancestors. From Seneca to Pliny, from Descartes to Milton through Quevedo, reading has often been depicted as a conversation with the deceased. Also Paul De Man sees a will "to reveal the identity of the dead" (De Man, 1979, pp.68-69). According to another current and dark comparison, this aspect that risks to embalm reading and transform libraries in cemeteries, is just one of the

possible ways of a living dialogue with the living, which also transforms the dead in real living interlocutors. So reading is always a return to life, it is the realm of the *revenant*, of ghosts, of living dead, as in the beautiful poem of Wallace Stevens, *Large Red Man Reading* (Stevens, 1950):

> There were ghosts that returned to earth to hear his phrases,
> As he sat there reading, aloud, the great blue tabulae.
> They were those from the wilderness of stars that had expected more.
>
> There were those that returned to hear him read from the poem of life,
> Of the pans above the stove, the pots on the table, the tulips among them.
> They were those that would have wept to step barefoot into reality,
>
> That would have wept and been happy, have shivered in the frost
> And cried out to feel it again, have run fingers over leaves
> And against the most coiled thorn, have seized on what was ugly…

AND READING ANSWERED...

The ethics of reading particularly highlights the *responsibility* connected to reading itself, weighing on the reader's shoulders, although it is a responsibility of all the actors of this process, including the author (as writers must be the first readers of their own works). The responsibility of reading stands out in different ways: either by following the so-called *ethics of responsibility* (Weber, 1968; Jonas, 1990), based on the evaluation of actions' consequences, or by following the ethics "of persuasion" referring to some absolute and binding principles (credit of this concept is usually given to Kant). Actually, an ethical analysis of responsibility points out the limits of the schematic presentation introduced by Weber.

Responsibility means responding above all: both responding *for* and responding *to.* Since reading itself does not always give answers, or at least as this is not its main purpose (Gadamer's hermeneutics shows how reading represents the priority of questions over answers), it teaches us how to respond in an ethical way. We shall focus on the difference between *giving answers* and *responding*, the first one being a factual activity, biunique, not ethical, and the second one being a personal, plural, ethical and political attitude. We can give answers without responding and responding without giving any answers. We can also give answers in disagreement, or better still, disagreeing can be a specific way of responding. Responding implies availability,

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sometimes empathy, commitment in all cases. We respond to a call, to a voice, by putting ourselves in dialogue.

The first responsibility of reading (Attridge, 2010) does stand in responding to the author's call. Pay attention, as this does not mean that the reader has to conform to the model that the author has imagined (the one represented by the "implicit reader", as semiotic has defined it). It does not even mean parting with reading's supreme freedom. Responsibility does not exist without freedom. In his book "*Ethics of reading*" Miller states that freedom actually consists in being responsible of one's own reading (Miller, 1987, p.53; Garcìa Landa, 2001). By paraphrasing Marx, we could say that the reader is free to make his own text, but not arbitrarily. Hand to hand with the text, in the statement of reader's own pleasure and rights that cannot be renounced, the action of reading has to meet with the alterity or even with the non involvement hiding deep inside the text.

Reading responds also when it respects the *intentions* and the *intentionality* of the text. This is one kind of *responsible reading,* that we are going to treat again with regard to the ecology of reading. It is very hard and useless to tell apart intentions and results, as well as principles and consequences when it comes to reading. This activity applies to a physical object, although this might be composed of electronic signs, or impalpable and ephemeral labial or corporal expressions. Reading is an art, a technique that only gets some results if it sticks to the structure of the text and changes it by its own action. The author's intention and the text's intentionality are very different concepts, as the first one mostly refers to a will of communication, while the second one attributes to a constituent inclination towards the object (in a phenomenological meaning). However, both concepts need to be part of a responsible reading. This does not mean that the reader has to get along with the author's intention and the text's intentionality, nor follow them slavishly. Reading *against* the author's will can be responsible if it is done in a sincere dialogical way, as in the case of "resistant reading", which feminist cultural studies called attention to (Fetterley, 1978; Kolodny, 1980). As the author is asked to state the sources, origin and debts of his thought, the reader should *outline* his own path too. This can be done through a variety of *reading outlines*, in order to make it consistent, communicable and repeatable. It is evident that this perspective implies a strong reconciliation between the author and the reader, between the figures of reading and writing. It is indeed the rehabilitation of the reader and his importance in the literary work's existence that

burdens him with a full-blown *work* of reading, which shall not be intended in a "productive" way, but as a creation and re-creation of a work of art to all intents and purposes. The *inventive* nature of reading has been shown with exemplary ability by Massimo Bonfantini in his essay *Dalla parte del lettore (On the reader's side,* Bonfantini, 1982). It is also clear that this conception of reading can clash (but also live) with a practice of reading that is brief, digestive and disenchanted. Still an ethical perspective (the one that is not moralistic nor restricted to prescribe and banish good and bad readings) is exactly the one in the position to welcome and process the possible conflict among multiple readings.

The notion of responsible reading has had a major role within semiotic, for instance, in reacting to the theories of "open work" (Eco, 1962). Umberto Eco distances himself from the *unlimited semiosis* that he had contributed to reinforce through his first works and he troubles with distinguishing between *interpretation* and *use* of a text, between *intentio operis* and *intentio lectoris.* He also determines "what should be protected in order to allow to be opened". We are within an ethics of reading responsibility. The motto could be: read however you like, but pay the price.

Having eventually come out of the catechism of good and bad readings, and being in a context of reading responsibility, the idea of reading well or not takes a totally different shape too. This has been highlighted by George Steiner, who can be considered as one of the masters of this particular ethics of reading:

> To read well is to answer the text, to be answerable to the text, "answerability" comprising the crucial elements of "response" and of "responsibility". To read well is to enter into answerable reciprocity with the book being read […]. To read well is to be read by that which we read. Is it to be answerable to it. (Steiner, 1996, p. 6)

It is important to stress that we are not talking about "good readings" but rather about " well done readings" (Steiner, 1997, pp.7-27), reading being an activity that is done in obedience to an internal legality, just as a work of art does. This way could lead us to discover that the guiding principles of the ethics and aesthetics of reading will eventually meet again, but that is not the subject of this essay. "A good ear is needed in order to read well, just as for music, and listening is necessary" explains Raffaele La Capria (La Capria, 1998). On the other hand, those who do not read well stay on the surface and do not feel the text, they betray themselves by betraying the

text, and they are not faithful to reading or to the exchange that it embodies (Steiner). Riccardo Piglia (Piglia 2005, p.35) speaks of "wicked" reading when one does it literally, or "against another reader", or "when one reads hostile readings" (being the opposite of reading the enemy, which is an ethical commandment of reading). In his tale *Bad literature* Eric-Emmanuel Schmitt tells the story of a professor who despises reading novels until he finally tries one of them and he identifies himself with it to the point of dying for it (Schmitt, 2008). In this case bad literature is the ethical one, which relieves the reader of his prejudice, although… he pays the price for it.

A crucial role in the field of responsibility is played by the "care for the text" and for the relation that it establishes (Martinsson, 1996, p.29). We could say that reading only takes care of the text if it allows its survival and the reproduction of the "con-text". Reading defends the integrity of the text from merchant assaults and from interested nibbles, it affirms the text's right to find readers, and it protects the text's authenticity. The care for the text is part of what Foucault would call "self-care": reading is a "paideia", a sentimental education that is built through the acknowledgement of the Other's textual attitude. Under the title of "ethics of the text", Michele Ranchetti has published a series of essays digging backwards in the reception of some famous authors such as Benjamin, Wittgenstein, Adorno, Freud, etc. These essays aim to compare the different layers of reading and make the performing power of written words come out thanks to a philological loving action (Ranchetti, 1999). Therefore the care for the text is not a result of the impossible restoration of an original buried under layers of reading, but rather the consequence of a comparative and critical reading of the text itself. We would like to remind that, according to Calvino, it is readings sedimentation that actually makes a classic *classical* (Calvino, 1991, p.7) and that by Borges (Borges, 1960, p.108 and foll.) every author creates their own predecessor – from reading layers then.

An important moment of this *care* is represented by the selection, referring to an exquisitely ethical act such as choosing. Reading represents a choice to the nth degree, although this dimension has not been deeply investigated yet. First of all, we choose to read, which implies per se an adherence to a conscious use of one's own time, abilities and intellectual availability. Choosing *to read* already makes a difference: "the book matters" (Sumara, 1996, p.87). Secondly it is necessary to choose *what* to read: in such a stoned and hypertrophic publishing offer we have to

identify the text that will be the object of our *care* for reading. Then again we have to chose how we are going to read that text, what will be the quality and the specificity of our operation of interpretation, what answer we are going to give if we are actually giving one. Finally, we have to choose the kind of possible relationships that we are going to establish with other readers. Each of these choices implies another one and it is not done once and for all: the reading pact can be cut off at any time. As in many other cases that we have already treated, it is not a matter of voluntaristic or deterministic ethics: the ethical attitude never denies but it *reveals* – if ever – the role that chance has in many reading choices.

SHARING AND SINGULARITY

The public/private relation that reading puts at stake is one of the most intriguing aspects of this subject, meaning the kind of *ethical intrigue* that Lévinas talks about. In fact, reading is undoubtedly a private action. Not only, as we have seen, because it calls to individual responsibilities (since no *responsible* reader would explain his own reading choice by saddling someone else with it), but also because reading is an action that obeys to instinct, aversions, timetables and modalities that dip into the most intimate and secret self. Every reader's reading space, for instance, is inviolable: when you read you enter a zone that Hall's proxemics would define as part of the "intimate" sphere (Hall, 1962). And what is private par excellence is the pleasure that comes from an act. But what is also distinctive of reading is the fact that it is a private act which is often consummated in public (out of necessity or virtue). This feature of reading is libraries' true raison d'être: these being public institutions devoted to give private pleasure, the irreverent comparison that was made with brothels (Magrelli, 1998, p. 33; Masini, 1983, p. 54; François, 2000, pp. 19, 24) is not completely senseless, although libraries totally lack of the mercenary aspect, at least so far.

When Cioran reads in a bar ("a silent conversation in the dictatorship of noise") and is seen by a colleague that questions him, he acts as if nothing had happened and keeps on reading, "because reading is a private act, even when done in public" (Lozano, 2007). The ethics of reading includes the defense of the privacy of the act, regardless of this reinforcing the several accusations of asociality that have been made against reading. Such a private act has plenty of other public, social and even political implications: when we talk about the ethics of reading, Manguel writes, we actually

think of the union between the public and private components that are "in the act of turning the pages and following the lines" (Manguel, 2010, p. x).

Starting from a hermeneutic approach strengthened by various ethic ideas, Dennis J. Sumara dedicated an interesting book to the interlacement public/private in the field of reading (Sumara, 1996). Sumara focuses on the character of "embodied action" represented by reading: the relation started should not be thought as a textual machine, on the model of a factory, but as a full-blown physical *incorporation* of the world. The body of reading marks the text and spreads it with its desiring traces. In order to stress on the physicalness of this relation, Sumara repeatedly uses an expression drawn from the novel *The English Patient* by Ondaatje: "unskinning". This word calls to mind the metaphor of a moult, a painful and liberating experience at the same time, such as coming out of a cocoon and changing skin. While changing, we are certainly more undefended and reading exposes our nudity but also regenerates the self. This process has a lot to do with the moment of birth, which philosophers such as Hannah Arendt and María Zambrano reasoned about, and it makes us understand the intimacy, fragility and also the creative power of the act of reading.

It is not by chance that Sumara's observation, as well as the one by Leslie Cole (Cole, 2009), is centred on the experience of *reading groups*. In fact, in their most mature form, they represent some kind of "ethical wash" of reading practices. The constant confrontation among different perspectives, the respect for the text and for its interpretation by other readers, the emphasis on the connection between life and reading: these are all elements that make a reading group a "commonplace location", a place for experimenting participated reading. It is very important to seize the historical and conceptual difference between collective and participated reading (Ferrieri, 2006). Collective reading, in all of its different historical variations, is considerably characterized by oral components, as well as instrumentality, authoritarianism and gregariousness. Some well-known examples are the peasant reading done by the *pater familias* by the fireplace (Chartier, 1988), the ecclesiastic or sectarian reading of holy books, the flutter of red booklets during the Chinese cultural revolution, school reading, the reading aloud in cigars factories in Cuba, etc. It is somehow a sort of pre-ethical or post-ethical reading, happening before or after the revolution of individual reading, represented by the "room of one's own" claimed by Virginia Woolf (Woolf, 1967). On the other hand, participated reading as it is done by today's reading groups represents *the creation of a network where the benefits of*

reading are shared. This network neither ignores nor denies the founding feature of solitary and individual reading. On the other hand, it adds on the values of plurality, dialogue, different readings and experiences, together with a holistic approach that deals with all the emotional drifts and relation games originated from reading. While collective reading maintains its strong oral component, participated reading is marked by continual written traces (notes, emails, comments) and most of all, it feeds and is fed by social networks' activity.

What stands out when analyzing the practices of participated reading is a central value of the ethics of reading: *singularity* (once again, an esthetic category that becomes ethical). Indeed, Derek Attridge, who elaborated on this category in his works, highlights its strong relation with another two: *otherness* and *inventiveness* (Attridge, 2004b; Attridge, 2004a). Singularity concerns both the *unexpected* character of the text – actually revealed by the astonishment of reading – and the unrepeatable and unique nature of the act of reading. Every reading unit contains the entire universe of what has been and will be read, but all monads are different from one another, every one of them being a unique representation of that universe. In defining the concept of singularity, Attridge clearly specifies that it is not just the opposite of universal, or a synonym for particular, contingent, specific and unique: singularity is essentially *a difference,* what makes an object different from all of its similar objects. And reading corresponds to this difference, or better still, reading is what makes the difference, as we have already said. Attridge argues that singularity is rather an event than an object's quality. Although the concept of singularity is very far from the one used in physics, something of the *singularity* of the big bang or of a black hole penetrates in Attridge's vision. In fact, singularity defines an irreducible and inviolable ethical space, whose physical correspondent is a *reading bubble* where the reader plunges because of the gravitational attraction to the text. This *time space* is defined as an *exceptional* state (Schmitt, 1972; Bataille, 1990) where *rules* are suspended and meanwhile an *exceeding* state because it "exceeds existing frameworks".

Attridge attaches great importance to the distinction between the singularity of reading and any vision considering singularity as a gradual adjustment to rules and habits. The sublime fiction of reading entails that, under its sovereignty, what is known as not being true can be true, meaning that the only existing things are the ones that you read. Compared to writing, reading presents an additional fictional

character, as it revises also the existence of the author in a fictional way, which is something that the author himself cannot do. Singularity is ethical for many different reasons, first of all because it causes a suspension of normality. It is ethical because it separates, it isolates, it nests; it is ethical because it revolts, because it chooses and it is chosen, because it is free and liberating, because it is *ethologic,* defined and ruled by its own passions and natural inclinations. Finally, singularity is ethical because it is utterly impure and half-cast: "Singularity is not pure: it is constitutively impure, always open to contamination, grafting, accidents, reinterpretation and recontextualization" (Attridge, 2004b, p. 63). Attridge even goes so far as to state that there cannot be any justice if the singularity of the act of reading is not recognized, as this is the only way to account for it: *no singularity, no justice!*

TOWARDS AN ECOLOGY OF READING

In conclusion I would like to shortly and schematically treat the guidelines for a possible transition from the ethics to the *ecology of reading,* which is nothing else but one of its applications.

The starting point is the very strong interconnection between text and environment. Dennis Sumara defined the concept of *living reading,* which clearly expresses interdependence and a common origin. We somehow read biologically (Sumara, 1996, p.108), meaning both that reading has changed our biology and that the relations between nature and culture (and thus reading) are really far from the schematic opposition that used to be assumed in the past. The transactional theory of reading by Louise Rosenblatt (Rosenblatt, 1938; Rosenblatt, 1978; Rosenblatt, 1988) anticipated this idea by putting under discussion the very possibility of a separate existence of text and reader. There are also some forms of ecology of reading that completely rid the concept of any naturalistic component (Newlyn, 2005): the "natural" environment of reading is the text, and an ecological reading is one that kindly and generously responds to the text.

The text-environment unit (including but not exhausting the text-reader unit) is one of the foundations of the vision of reading as an ecosystem. It can develop in two different directions that could be defined as *pars destruens* and *pars construens,* depending on whether we want to stress the ecological necessity of reducing useless redundancy or the capacity of reading to develop an "ecology of the mind". However, the awareness of the fragility of reading's ecological niche is present in both. Anyone

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who has dealt with reading promotion knows the importance of environmental factors and of the role they can play in "reproducing" reading habits. A city on a reader scale, a society setting off reading, a family owning books, a school conveying the pleasure of reading, a peer group suggesting reading tips to one another, a happy initiation, hospitable libraries, the *in corpore vili* experimentation (Barlaam, 2010) of the existential and evolving advantages that can come from reading, etc. These are all crucial factors in the education of a reader. In the same way, by paraphrasing a popular ecologist statement on the Amazonian butterfly flitting, environmental interdependence can make a note on a diary in Cologno Monzese provoke a reading trauma in Helsinki. The fluidity of reading experiences and their circulation in subliminal and viral forms are of such a great intent as to exceed any distance. Therefore it is easy to test how a reading experience can not only change the readers' life, *but also the life of the non-readers,* contributing to the development of the intellectual environment where they both live.

Let us start from the *pars destruens.* The ecology of reading is meant to protect both the present and future reader from the cultural pollution that surrounds them. The Italian writer Franco Fortini has often called attention to this acceptation of the word (Fortini, 1985, pp. 85-89, 180-183, 227-229, 279-292; Fortini, 1990, p. 85, Fortini, 1991, p. 288 e segg.): when books become "an alibi", "one of the major signs of our misery", it is then that the ecology of reading asserts itself as a "deliberate renunciation" of false pluralism, and as a "disinfestation and reduction of the imaginary and intimidating library that buzzes amongst words, these being spoken or printed by the media". Facing the Promethean and consumer will to read everything, or read "anything and everything", the ecology of reading describes the choice of some measure and self-discipline. Besides Fortini's more political view, there are some nearly nihilistical acceptations that stimulate to read less, such as Henry Miller's (Miller, 1976, p.16) or Ezra Pound's (Pound, 1957, p.35), or even not to read at all (Schopenhauer, 1983, p. 748, Manganelli, 1973, p. 107). Naturally, choosing not to read is a possibility that fully belongs to the ethics and ecology of reading, as long as it is the result of a conscious, individual and deliberate decision.

The main problem of ecology is actually the *relation between quantity and quality:* as in other productive processes, we witness a hypertrophic growth of the offer through the daily publication of such a high number of books that no reader would ever be able to read in their own life. Besides, quantity is not at all proportional to quality.

Indeed, the struggle against wasting appears as a major problem, concerning not only the mere production of books but also the act of reading. This struggle can be intended as a fight against cultural rumors and the supremacy of para-text and epi-text on the text itself (Genette, 1989), that is anything that has to do with the book in the media. In its turn, this cultural rumor settles the supremacy of *extensive* over *intensive* reading (Chartier, 1992) and of comment over the text itself (Steiner, 1992). Against the oppression of fashion and consumer culture, the ecological practice of *reuse* increases the value of libraries, of circuits of book exchange and donation, like bookcrossing, contributing to weaken the supermarkets of information. Classical books thus gain over bestsellers, and the patient *re-reading* asserts itself against the bulimic swallowing of new releases.

Finally, this dimension of the ecology of reading questions itself on the *sustainability* of the text. When referring to the world of information (as in the "*Charter of Civil Rights for a Sustainable Knowledge Society*" elaborated by Heinrich Böll Foundation and Rafael Capurro) the concept of sustainability means above all making the increasing quantity of information and of informative transactions compatible with the preservation of the balance and reproductive capacity of the cognitive ecosystem. Therefore, reading is sustainable when it saves both trees and reader's time, when it submits its documents to a textual impact balance (by determining if they quote and respect their sources, for instance, if they allow to go back to the original, how deep is their linguistic devastation, if they permit some reuse and so on).

However, the most interesting feature of the ecology of reading is the *pars construens,* the constructive part insofar as it contains a proposal. It is also the element where the ethical dimension tends to take root the most. We go from appeals for the reduction of "mediocre forage" (Miller, 1976, p.3) to the valorization of reading as a nourishment, as a vital relationship with the world of humans and nature (Furtado, 2000). Reading as such then becomes a specific form of ecological approach to the environment and the genitive of the expression "ecology of reading" goes back to being subjective above all. Reading is the process allowing and promoting the survival of ideas in the environment. The master of this field is Gregory Bateson (Bateson, 1976; Bateson, 2002), who has shown that reading is "a difference that makes the difference", that it is a way for ideas to relate to one another, to connect and reproduce themselves. Reading has often been put on an operating table by neurologists and linguists, as if it was a linear mechanical phenomenon, subjected to

unambiguous rules and codes. On the contrary, it originates from a violation of the rules of a proper logical typification, just as any other living system, such as dreams and games that it has so much in common with. Reading is an *enantiomorphic* system, which includes the opposites and does not remove them. It lays on the environment, as a map on a territory, and it keeps records of all altimetrical, pressure and border differences.

Mind ecology teaches us how to explore the interconnections between crab and lobster, orchid and primrose, and ourselves with them, as Bateson would say. Reading explores mislaid spheres such as silence, fraternity, peace. The ecology of reading questions the possible separation of reading from any vision of knowledge as a domain of world and nature. This way Bateson's idea of "mind ecology" can meet the one of "collective mind" which Pierre Lévy describes as being at work on the web (Lévy, 1996). Here the "connecting structure" takes the shape of a constant circulation of knowledge, of a mobilization of intelligences based on the ecological principle that "no one knows everything, everyone knows something, and the entire knowledge lies in humanity". Even the reductionist element expressed in the *pars destruens* can turn positively into a cultural *degrowth* (Latouche, 2008; Latouche and Bonaiuti, 2005; Pallante, 2005) founded on energy saving, on molecular recombination of messages, on a bottom-up reappropriation of the sense, on "slow reading". "Only when we will have learnt how to look at a rose in a glass" – states Fortini recalling Bateson – "an opposition to the present status quo could be revived" (Fortini, 1988).

The ecologic approach adds another ethical responsibility to reading: the one towards future generations. It is not just a matter of enabling new readers to come to life, but also of allowing reading as an expression of future possibilities. This means preserving reading, but most of all using reading as a way to preserve the world. Reading is preserving. As long as we read, this blue planet will have enough nourishment to survive. With Bateson (Bateson, 2002, p.231) we set our hopes on the fact that while all the lemmings are running to the sea, there shall be at least one that stops and reads a footprint on the sand.

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Talking about information ethics in higher education

by Toni Samek

Democratic societies need educated citizens who are steeped in more than workplace skills and the formal competencies of textual analysis. Henry Giroux

This article is a brief introduction to my experience bringing information ethics to the education table at the University of Alberta and beyond. The work is organized by a thematic chronology that begins with my development of a course on intellectual freedom and social responsibility in librarianship and follows how that act propelled me into explorations of information ethics, intercultural information ethics, global citizenship education, and the rights and responsibilities of academic freedom. I hope that some of my learning shared here and influenced by countless scholars, educators, students and activists (not mutually exclusively) will have meaning for the *Information for Social Change* readership. And because this paper is intended as a practical document, I have included in full text a variety of statements that might be instructive for readers to apply to their local contexts.

Within the circumstance of the North American library and information studies curriculum, in the academic year 2000-2001 I developed a graduate course titled *Intellectual Freedom and Social Responsibility in Librarianship.* It has since run annually, most recently in eClass format. The course holds an important place in the Master of Library and Information Studies (MLIS) curriculum housed in our faculties of graduate studies and research in the university setting, a teaching and learning space where the study of philosophy, ideology, and rhetoric should be as welcome as that of applied ethics. In the course, students individually and collectively analyze, evaluate, and articulate the complexities of intellectual freedom and of social responsibility as multi-dimensional and contested concepts; they consider theoretical frameworks for examining the library as part of a larger network of cultural production, regulation and ideology; they probe how the library and information studies discourse interplays with other discourses (e.g., law, cultural studies, political science, gender, business); they assess the status of professional issues and core values from multiple stakeholder perspectives (e.g., labour, union, and management); and, they negotiate the library and information professionals' roles in promoting and advocating for intellectual freedom and

social responsibility. These efforts often prompt student explorations of the professional lines drawn between advocacy and activism.

Instructor and student selected course topics are abundant. Recent threats to academic librarians and academic librarianship in Canada, for example, compelled me to add a new unit on academic freedom for academic librarians in winter 2009. Because the course draws on broad topics such as cultural production, access, and regulation (everyday subjects treated in the media), students can see immediate course relevance to their lives and labour. And as a result, student contributions have covered richly complex topics, such as 3M RFID contracted library services in the nuclear free city of Berkeley, California; deliberate destruction of cultural and intellectual property during war-time (including in Bosnia and Iraq); international debate of access to information in Cuban library/librarian context; and, information poverty, digital divide, and women's access to information about HIV in Sub-Saharan Africa.

The course and its aims find validation in prominent standards such as the American Library Association's *Core Competences of Librarianship* (applied in the MLIS accreditation process in North America). Despite encoded positions on the value of teaching and learning about intellectual freedom, free flow of information, public good, democratic frameworks, and social justice, counter pressures (including capitalist efficiency) are at play. These offsetting forces are largely what pushed me, as an educator, to explore the terrain of information ethics.

Information ethics is a cross-disciplinary and cross-cultural field concerned with ethical questions examining relationships in society among people, information, recorded knowledge, and the cultural record. The field exposes local, national, and international issues related to the "production, collection, interpretation, organization, preservation, storage, retrieval, dissemination, transformation and use of information" and ideas. (Capurro, Rafael and Hjørland, Birger (2003), The Concept of Information, *Annual Review of Information Science and Technology* 37, 389.) Contributions are drawn from disciplines as diverse as computer science, gender studies, law, business, cultural studies, human rights and social justice, and library and information studies. Teaching in information ethics can run a gamut of hot topics including knowledge economy, indigenous knowledge, cybernetic pluralism, post 9-11 surveillance, cognitive capitalism, imposed technologies, public access to government information, information rights, global tightening of information and border controls, and accelerated extinction of languages.

During the 2002-2003 academic year I joined the International Center for Information Ethics (ICIE) and added my course to its website as a Canadian contribution. In 2004, I was invited as one of two Canadians (the other Bernd Frohmann) to participate in the ICIE Symposium *Localizing the Internet: Ethical Issues in Intercultural Perspective*, October 4-6, in Karlsruhe, Germany. Volkswagen-Stiftung sponsored this event, which brought together face-to-face the fifty or so earliest members of ICIE. Participants came from many parts of the world. I presented on the subject of progressive librarianship. The direct feedback was very helpful as I ventured further into connecting my work in librarianship, human rights and social justice with the work of information ethicists who were interested in the concept of global citizenship.

Soon after my return to Canada, I delivered a paper titled *An Introduction to Librarianship for Human Rights* at the Educating for Human Rights and Global Citizenship: International

Conference hosted at the University of Alberta on November 12, 2004. Then and there I began to consciously ground my work in more global terms, creating more space for intercultural interpretations of local, national, and international library individuals and groups taking up human rights work related to information ethics (e.g., rights to: education; protection from torture or cruel, inhuman or degrading treatment or punishment; freedom of thought, conscience and religion; and, freedom of opinion and expression). But while the information ethics crowd I met in Germany was sprinkled with library folks like me, I was the only person from library and information studies registered at the global citizenship conference. I quickly saw the opportunity to build fruitful scholar-activist connections.

I asked what is meant by the phrase *global citizenship.* And in the process I got involved with a scholar-activist group at the University of Alberta that has been taking up just that query in education and research. Collectively, we came to define global citizenship as "going beyond international awareness" and moving "towards an understanding and enactment of the rights and responsibilities each person has to contribute to an equitable, sustainable and just world." It is intended to signify "the transformation of national conceptions of citizenship to make space for inclusive and transnational ways for people to participate and make sense of who they are and the rights and obligations each has toward humanity and the environment. Further, it

involves processes of negotiating identities and effecting agency towards the realization of global interdependence that has emerged through globalization. These relationships and processes serve to both reflect and challenge existing social contracts, connecting citizens to one another." (http://www.iweek.ualberta.ca/nav02.cfm?nav02=91628&nav01=97262)

Learning as I went, I next delivered a paper titled *Activism in the Context of Information Ethics* as a panelist for a session on international research and teaching in information ethics at the Association for Library and Information Science Education (ALISE) 2005 Annual Conference in Boston, Massachusetts on January 13, 2005. (The other panelists were Marti Smith, Toni Carbo, and Pnina Shachaf). While in Boston, I accepted the invitation of these like-minded colleagues to take a lead in helping to form an Information Ethics Special Interest Group (SIG) in ALISE. The SIG was soon formed and in my role as first Convenor of what quickly became the largest SIG in ALISE I gave a new paper titled *Information Ethics Positioning in LIS Teaching and Scholarship* at the next ALISE Conference in San Antonio, Texas on January 18, 2006. By that time I had proposed to our SIG members that we produce a position statement on information ethics in LIS education for ALISE. And with member support I began to tackle a first draft to share with the group for comment. When that draft was ready, we made our intention public, many of us seeking feedback wherever we could on the conference circuit. In Canada, for example, I sought constructive comment via a speech titled *Information Ethics Positioning in 21st Century Librarianship* that I gave at the annual Canadian Library Association conference in Ottawa in summer *2006.*

With the special encouragement and support from ICIE founder Rafael Capurro and Paul Sturges (then chair of the Committee on the Free Access to Information and Freedom of Expression Committee (FAIFE) of the International Federation of Library Associations and Institutions (IFLA)), the ALISE Information Ethics SIG was successful in producing the ALISE Information Ethics Special Interest Group Position Statement on Information Ethics in LIS Education**.** The Statement was ultimately ratified at the ALISE Business Meeting held on January 10, 2008. It is included in full text below:

ALISE Information Ethics Special Interest Group:
Position Statement on Information Ethics in LIS Education

Knowledge and understanding of pluralistic intercultural information ethical theories and concepts, including the ethical conflicts and responsibilities facing library and information professionals around the world, are necessary to relevant teaching, learning, and reflection in the field of library and information studies and information-related professions. Many important areas and issues[i] currently facing library and information professionals can only be understood in light of their ethical contexts. Also, the contributions that library and information studies can make to knowledge societies can be significantly informed by their attention to information ethics.

As suggested by universal core values promoted by the International Federation of Library Associations and Institutions[ii] and other professional organizations and world bodies[iii] it is our responsibility to participate critically in the global discourse of information ethics, as it pertains to, at least, the following articles of the Universal Declaration of Human Rights:

- Respect for the dignity of human beings (Art. 1);
- Confidentiality (Art. 1, 2, 3, 6);
- Equality of opportunity (Art. 2, 7);
- Privacy (Art. 3, 12);
- Right to be protected from torture or cruel, inhuman or degrading treatment or punishment (Art. 5);
- Right to own property (Art. 17);
- Right to freedom of thought, conscience and religion (Art. 18);
- Right to freedom of opinion and expression (Art. 19);
- Right to peaceful assembly and association (Art. 20);
- Right to economic, social and cultural rights indispensable for dignity and the free development of personality (Art. 22);
- Right to education (Art. 26);
- Right to participate in the cultural life of the community (Art. 27);
-      Right to the protection of the moral and material interests concerning any scientific, literary or artistic production (Art. 27).[iv]

The Information Ethics Special Interest Group of the Association for Library and Information Science Education strongly advocates that information ethics should be encouraged as an important aspect of education, research, scholarship, service, and practice in library and information studies and in other related professions.   It therefore advocates that attention to information ethics (either through the curriculum, instructor expertise, resources, or symposia) be considered for development by library and information studies education programs. Schools of library and information studies are encouraged to implement this recommendation. The following suggestions are offered as ways to achieve the desired outcome of attention to information ethics in library and information studies education programs:

1. The curriculum should be informed by information ethics through a unit in the required foundations (or equivalent) course. This unit should appropriately include the following student objectives:

- to be able to recognize and articulate ethical conflicts in the information field;
- to inculcate a sense of responsibility with regard to the consequences of individual and collective interactions in the information field;
- to provide the foundations for intercultural dialogue through the recognition of different kinds of information cultures and values;
- to provide basic knowledge about ethical theories and concepts and about their relevance to everyday information work; and,
- to learn to reflect ethically and to think critically and to carry these abilities into their professional life.

2. One or more courses devoted specifically to information ethics should be offered on a periodic basis. To most effectively achieve the desired impact, such courses should be taught by a qualified member of the faculty and be based on international literatures from a diversity of viewpoints.

3. Information ethics should be included in study and discussion across the library and information curriculum.   It should be infused throughout the curriculum in such areas as management, young adult services, information literacy training, and information-technology related courses.

4. There should be ongoing engagement with information ethics, as challenging questions and issues need to be revisited through the lenses of individuals, institutions, and societies.

Notes:

This position statement draws on content produced by the International Center for Information Ethics (ICIE) and on the structure of the Statement on History in Education for Library and Information Science by the Library History Round Table (LHRT) of the American Library Association (ALA).

In this document, the word "should" is used as an "aspirational statement." It is an expression of how a person or group might conduct themselves ethically rather than they are required to conduct themselves ethically. It does not impose a sanctionable requirement.

In this document, the first person plural pronouns refer to LIS practitioners and are therefore inclusive terms. It does not imply an endorsement by ALISE, the SIG, or other organizations. It infers a sense of LIS community

[i] Issues encompass such areas as: intellectual freedom; intellectual property; open access; preservation; balance in collections; fair use; post 9-11 surveillance; cultural destruction; censorship; cognitive capitalism; imposed technologies; public access to government information; privatization; information rights; academic freedom; workplace speech; systemic racism; international relations; impermanent access to purchased electronic records; general agreements on trade and services (GATS) and trade related aspects of intellectual property rights (TRIPS); serving the poor, homeless, and people living on fixed income; anonymity, privacy, and confidentiality; human security; national security policies; the global tightening of information and border controls; transborder data flow, and information poverty. Furthermore, relevant issues in print culture are challenged in digital culture.

[ii] IFLA's Core Values: (1) the endorsement of the principles of freedom of access to information, ideas and works of imagination and freedom of expression embodied in Article 19 of the Universal Declaration of Human Rights; (2) the belief that people, communities and organizations need universal and equitable access to information, ideas and works of imagination for their social, educational, cultural, democratic and economic well-being; (3) the conviction that delivery of high quality library and information services helps guarantee that access; and, (4) the commitment to enable all Members of the Federation to engage in, and benefit from, its activities without regard to citizenship, disability, ethnic origin, gender, geographical location, language, political philosophy, race or religion. http://www.ifla.org/III/intro00.htm

[iii] See also statements from the American Library Association, the Canadian Library Association, the American Society for Information Science & Technology, the Canadian Association for Information Science, and the United Nations General Assembly 2005 World Summit.

[iv] Universal Declaration of Human Rights (1948). http://www.un.org/Overview/rights.html (http://www.alise.org/mc/page.do?sitePageId=58273)

In the months intervening months the Position Statement submission to ALISE and its ratification by ALISE much related work was accomplished. Most notably, the African Information Ethics Conference on the theme *Ethical Challenges in the Information Age* was held in Pretoria, South Africa, February 5-7, 2007. It was organized by the University of Pretoria, the University of Wisconsin-Milwaukee, USA, and the International Center for Information Ethics. I was the Canadian invitee, however I gave up my spot (which went to Bernd Frohmann) due to scheduling conflicts. Meanwhile, though, I paid close attention to how information ethics was being taken up in different cultural contexts - African and otherwise. Not coincidentally, the growing trend of internationalization in higher education prompted me to delve deeper into information ethics and the teaching of it. Internationalization of higher education, at its best, involves universities and higher education institutions and organizations from countries around the world in debate, reflection, and action on common concerns and policy development. This includes the intercultural exchange of information, experience and ideas, as well as the ethical mobility of students and staff. (http://www.iau-aiu.net/internationalization/pdf/Internationalisation-en.pdf)

But at its lowest operational level, internationalization of higher education is simply about the act or process of buying and selling education as product to international markets.

In August 2007, I joined the Canadian Association of University Teachers Academic (CAUT) Freedom and Tenure Committee (on which I still serve). What is meant by academic freedom? CAUT asserts that "academic freedom is the life blood of the modern university. It is the right to teach, learn, study and publish free of orthodoxy or threat of reprisal and discrimination. It includes the right to criticize the university and the right to participate in its governance. Tenure provides a foundation for academic freedom by ensuring that academic staff cannot be dismissed without just cause and rigorous due process." (http://www.caut.ca/pages.asp?page=140) From this activist base I developed a new understanding of collegiality, namely that is not about civility but rather participation – as indicated below:

> CAUT Policy Statement on Collegiality
>
> Collegiality refers to the participation of academic staff in academic governance structures. Collegiality does not mean congeniality or civility, it means the participation in the governance of the collegium.
>
> To be collegial, academic governance must:
>
> (a) allow for the expression of a diversity of views and opinions,
>
> (b) protect participants so that no individual is given inappropriate advantage (for example, due to power differentials) with respect to decisions, and
>
> (c) ensure inclusiveness so that all who should be participating are provided the opportunity to do so.
>
> Collegial governance depends on participants being given and delivering their share of the service workload.
>
> Approved by the CAUT Council, November 2005.
>
> (http://www.caut.ca/pages.asp?page=456&lang=1)

I used my newfound knowledge to talk on campus (and elsewhere) about the important ethic embedded in the CAUT Policy Statement on International Students, approved by the CAUT Council, November 2008. Key excerpts are as follows:

> 1 The purposes of recruiting international students to Canadian universities and colleges should be to foster the international exchange and development of knowledge, promote cultural diversity and understanding, enrich the educational experience of students and academic staff, and facilitate international cooperation and development.
>
> 2 There should be no discrimination against international students on any grounds including race, creed, colour, ancestry, citizenship, ethnic or national origin, political or

religious affiliation, belief or practice, sex, sexual orientation, disability, marital status, family relationship and responsibility, personal or social lifestyle or behaviour, or age.

3 The recruitment of international students should not be motivated by financial gain. No differential fees should be applied to international students. Further Canadian universities and colleges should not enter into agreements with for-profit corporations to recruit and enroll international students into their private for-profit colleges.

4 Admission to universities and colleges in Canada should be based on criteria and judgment of academics.

(http://www.caut.ca/pages.asp?page=279&lang=1)

My ongoing work in information ethics blended well with my rising voice on internationalization. And I was invited to join the newly formed University of Alberta Global Citizenship Curriculum Development project (and its Working Group) in 2007. This is a joint initiative of the University of Alberta International and Faculty of Education (specifically the International Office and the Center for Global Citizenship Education and Research). A lot of our initial work has been to draw a distinction between internationalization and global citizenship, so that the two concepts are not reductively conflated. Our core work is described below:

University of Alberta Global Citizenship Curriculum Development Project Position Statement

Over the past three years, we have conducted extensive research to find out how students, Faculty and administrators understand global citizenship and what kinds of curricula would support this understanding. In conjunction with our literature review and consultation with the Working Group and Advisory Group, we have surfaced the following guiding concepts and terminology to carry this work forward.

Guiding Concepts/Terminology

What do we mean by global citizenship? Global citizenship goes beyond international awareness and moves towards an understanding and enactment of the rights and responsibilities each person has to contribute to an equitable, sustainable and just world. It signifies the transformation of national conceptions of citizenship to make space for inclusive and transnational ways for people to participate and make sense of who they are and the rights and obligations each has toward humanity and the environment. Further, it involves processes of negotiating identities and effecting agency towards the realization of global interdependence that has emerged through globalization. These relationships and

processes serve to both reflect and challenge existing social contracts, connecting citizens to one another.

What do we mean by global citizenship education (GCE)? Global citizenship education is a response to the need to rethink the role of individuals and communities within the context of global social, economic and political relations including differences and inequities. GCE goes beyond a knowledge base of global issues, and includes knowledge of how to reflexively understand and interact with those issues. It is a broad based systemic approach to learning, which extends disciplines, demands critical thinking, deep engagement, and the generation of creative and socially just approaches to understanding the complex questions of the contemporary global context.

Global citizenship education involves linking local and global issues and perspectives and may include such topics as human rights, social justice, and citizenship education, sustainable development, and globalization. It engages all levels of students in a study of the global challenges and achievements based on a common humanity, a shared planet, and a shared future.

Guiding Values Include:

- Commitment to equity, diversity and social justice
- Reciprocity, respectful recognition, mutual exchange
- Universal access, enfranchisement and agency

Global Citizenship Education Foci:

- Focuses on rights and responsibilities of citizenship and the local and global implications for these
- Teaches about diversity- including bio-diversity, economic diversity, political diversity, and human diversity (including race, gender, class, sexual orientation, ability, culture and religion) with the understanding that diversity is necessary for life
- Focuses on active global citizenship, whereby students are not only aware of their rights, but are able and eager to act upon their agency
- Presents multiple perspectives including respect for multiple knowledge systems (for example, indigenous) as well as multiple historical perspectives

Global Citizenship Education Practices:

Practices necessary for global citizenship education include, but are not limited to the following:
Ability to think critically and reflexively about one's own place in the world
Understanding that we share a common humanity and shared planet
Ability to act for the common good with regard for local and global consequences

Coincidentally (or not) in the fall of 2007, I was named the surprise winner of the debut *Library Journal* Teaching Award – a result of my fusion of librarianship and human rights in my teachings. This recognition of the politics in information work prompted one negative talkback/feedback comment to *Library Journal* that I preach, not teach. Of course, this further fuelled my schooling in academic freedom. Because I could see how scholar activism is contested on some of our campuses despite the acceptance of public intellectualism in our communities. I have been told since that I am a responsible educator for giving attention to such topics as unions, strikes, lockouts, and protests in my library teachings. I have also been told that my teaching is radicalization of students. (To be fair, how often is workplace speech taught at library school – from any point of view?)

Like my favourite educators (Henry Giroux at the top of my list) I have always subscribed to the idea that education is intended to provoke. My teaching and learning in information ethics and global citizenship at the University of Alberta (Canada) has become an ongoing and deep immersion in the rights and responsibilities of academic freedom. For one thing, it has prompted me to speak about the dangerous praxis and areas of tension in the internationalization of higher education. In so doing, academic freedom is by far the most singularly important teaching tool I use to explore such urgent topics as a climate of regulation exemplified by new campus behaviour codes and respectful workplace policies that fuel culture wars by promoting the idea of one voice and even one tone; self-censorship and fear of controversy - "the chill"; security costs required to sustain free speech on campus; politicized context of tenure cases emergent in the USA (e.g. in Israel Palestine studies); expectation of loyalty to administrative leadership, cabinet solidarity, management rights or commitment to a team by administrators; external pressures (e.g., government) on universities; and, intolerance of challenge and critique that is embedded in ubiquitous misinformation about the meaning of "collegiality' in academic context. Perhaps most importantly, I began to address the global contingent worker model because of how the causalization of the teaching workforce in higher education is severely limiting academic freedom.

To these ends, I delivered a lecture titled *Appropriating Re-imaging the University to the Advantage of Global Citizenship Education* at our group's first conference – the Global Citizenship Education Conference, sponsored by University of Alberta

International, and held in Edmonton, Alberta on October 25, 2008. Here I began to more publicly engage in discussion of many ethical issues arising from the interplay that information and communication technologies have on the world's cultures and how these were coming into local, national and global discussions. I was able to share how ICIE (and other) scholars interested in these interplays were introducing intercultural information ethics to discourse and literature – new spaces "where the cultural presuppositions of the world's cultures are seen as an important factor in consideration of ethical theorization and the search for ethical guide-lines." (http://www.i-r-i-e.net/call_for_papers.htm) By example, a recent call for papers in intercultural information ethics by the *International Review of Information Ethics* (the journal of ICIE) lays out the area of study nicely. It called for papers that pose the following questions: "How are we to come to terms with the age-old philosophical problem of universalism and particularism? In other words, are values embedded in the use of information and communication technologies culture specific or are they universal? Or are there some values that are specific to time, place and culture, and are there some others that are more universal? Does the term 'universal' admit of degree, so that one can be more 'universal' than another? Other theoretical formulations are also needed. As the various parts of the world are undoubtedly being bound together more tightly, one part can certainly learn from others. Thus [we are seeking] papers that investigate how, for example, Confucianism or Buddhism, or any other ancient tradition, could provide novel insights into intercultural information ethics. ... We also invite the investigation of "cultural res-ponses to new technologies, such as robotics, nanotechnology, human cognitive and physical en-hancement technologies, bioinformatics, and so on. These technologies depend on information in one way or another and they are making their presence known very forcefully, thus accentuating a need for consideration of their social and ethical impact on the world's cultures. Hence, a paper that focuses, say, on the Japanese attitude on robotic technology and compares that to the attitudes of the Europeans or Americans, suggesting how both could learn from the other in terms of ethics and how we human beings should view the emerging autonomous robots would be interesting. But of course papers that deal with other technologies and focus on other cultural traditions would be appropriate too." (http://www.i-r-i-e.net/call_for_papers.htm)

I next spoke in this area at the University of Alberta on November 17, 2008 on a panel titled *Internationalization and the University.* I was one of five speakers in this

interactive seminar hosted by the Faculty of Education who presented their views on what drives internationalization, what we do in the name of internationalization, and what key issues need to be considered when we engage in internationalization. (My co-panelists were Lynette Shultz, Markku Jahnukainen, David Smith, and, Anna Kirova). Each of us were outspoken about the need for more mutuality in internationalization and the problem of scholars at risk. I contextualized my words to underscore new and emergent threats to academic freedom.

At the August 2009 meetings of the Canadian Association of University Teachers Academic Freedom and Tenure Committee , CAUT Executive Director Jim Turk indicated that the three top academic freedom issues of the year were: (1) new civility codes appearing on our campuses, (2) custody and control of records (e.g. email), and (3) systematic attacks on academic librarians and librarianship. As I shared with my colleagues at those August meetings, this tripartite cannot be seen as a coincidence. Academic librarians, with their ethic of intellectual freedom and their relevant education and experience, should be understood to be key academics on campus to consult about both the relationships between civility, academic freedom, and intellectual freedom, as well as about records management, privacy, confidentiality, and access to information. How ironic it is that our campus librarians should be devalued just at the time when these issues are rising to the surface of university life and labour. These are the kinds of concerns that I have been speaking to regularly in my service on the University of Alberta Global Citizenship Curriculum Development Committee. Because to support such educational initiatives in the academy, academic freedom and a free flow of information surface as paramount conditions for success. This is an important time to understanding of information ethics to the broader teaching table.

I went on to give a paper titled *Academic Freedom as a Condition for Global Citizenship Education* for the University Teaching Services (UTS) at the University of Alberta on October 15, 2009. I followed this with a national keynote address titled *Academic Freedom and the Responsibility of Librarianship* at the CAUT Librarians Conference on the theme Negotiating for Parity: Closing the Librarian/Faculty Gap in Ottawa on October 23, 2009. I have kept up such work with more recent presentations like *Revolutionary Librarians: The Global Information Justice Movement (*for the University of Alberta International Week on February 3, 2010) and *Dangerous Praxis in Citizenship Education Panel,* with Mojtaba Mahdavi and Kent den Heyer for the Centre for Global Citizenship Education and Research on March 9, 2010. In spring 2010, the Faculty

of Education officially launched its new Centre for Global Citizenship Education and Research (CGCER). I was invited to serve as a Research Fellow and Advisory member. This is a very exciting venue for me to help foster interdisciplinary, multidisciplinary and transdisciplinary dialogue about how global information ethics fuses so well with global citizenship education. (A good example is Marti Smith's groundbreaking work on global information justice.)

I am also engaged in activism around workplace speech for library workers, which I spoke about in my Endnote Address titled Expressiveness Within One Voice: Establishing Equity and Diversity in Library Culture at the Saskatchewan Library Association Conference in Regina on May 8, 2010. This speech highlighted the important of not confusing constructive engagement with obstructiveness in the library workplace, especially in an age of global market fundamentalism. Our library labour voices, I urged, are highly valuable on any number of broad social issues (e.g., copyright and concerns over anti-circumvention, limits to fair use, personal liability; constraints on public domain; wireless policies and concerns over filters; removal of dbase content by publishers; access to government records; assistive technologies for equitable access to information for peoples with disabilities; provision and protection of public sphere space for free speech; advocacy on Trade agreements, GATS, WTO, trade investment and labour mobility; and, disinformation, missing information, media manipulation; destruction and excision of public information).

This brings me up to the present, where I am currently pondering a profound piece of writing, "Making Democracy Matter: Academic Labor in Dark Times" by Henry Giroux. I share now an excerpt from that work in order to bring close to this article with some overarching lesson. Giroux asserts: "Understanding higher education as a democratic public sphere means fully recognizing the purpose and meaning of education and the role of academic labor, which assumes among its basic goals promoting the wellbeing of students, a goal that far exceeds the oft-stated mandate of either preparing students for the workforce or engaging in a rigorous search for the truth. Harnessed to the demands of corporate and military interests, higher education has increasingly abandoned even the pretense of promoting democratic ideals. The needs of corporations and the warfare state now define the nature of research, the role of faculty, the structure of university governance, and the type of education offered to students. As federal and state funding for higher education is cut, universities are under more pressure to turn to corporate and military resources to keep them afloat. Such partnerships betray a more instrumental

and mercenary assignment for higher education, a role that undermines a free flow of information, dialogue and dissent. When faculty assume, in this context, their civic responsibility to educate students to think critically, act with conviction, learn how to make power and authority accountable, and connect what they learn in classrooms to important social issues in the larger society, they are often denounced for politicizing their classrooms and for violating professional codes of conduct, or wore, labelled as unpatriotic. In some case, the risk of connecting what they teach to the imperative to expand the capacities of students to be both critical and socially engaged may cost academics their jobs, especially when they make visible the workings of power, injustice, human misery, and the alternable nature of the social order."
(http://www.counterpunch.org/giroux03112009.html)

For these well –stated reasons, I have found it very necessary to talk about information ethics. I invite you to join me in the conversation – if you have not already!

Toni Samek
St Albert, Alberta, Canada
June 12, 2010

Ethical Reflections on the 9/11 Controversy: Do Information Science and Media Professionals Have a Duty to Provide Evidence-Based Information to a Questioning Public?

by

Elizabeth Woodworth

Abstract: While it is recognized that through the use of meta-analysis and randomized controlled trials the standard of excellence in evidenced-based medicine (EBM) stands alone on a pinnacle, there is nonetheless an evidence-based methodology that can be applied across the board in other decision-making areas. Though research into the events of 9/11 has not yet attained the rigor achieved by EBM, it is still possible to rank the research in this field according to evidence-based principles. This article explains the principles, points to sources that exemplify them, and argues the ethical obligation of librarians and journalists to advance those sources .

Nine-eleven has done more to change the world's political landscape than any other event since World War II.

And 9/11 is far from over: it triggered what Western leaders have declared an "endless" or "generational" war on terror. Even President Obama stated in March 2009 that the Afghan-Pakistan border region "has become the most dangerous place in the world" for the American people.[1]

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[1] The White House. Office of the Press Secretary. "Remarks by the President on a New Strategy for Afghanistan and Pakistan," March 27, 2009 (http://www.whitehouse.gov/the_press_office/Remarks-by-the-President-on-a-New-Strategy-for-Afghanistan-and-Pakistan/).

Increasingly, however, the official account of its cause has come under rigorous scientific scrutiny and doubt. In Europe, strong media coverage followed the unchallenged 2009 discovery of high-tech military explosives in the World Trade Center dust.[2]

Given the enormous international expense, suffering, and death that continue to hemorrhage from the wound of 9/11, it is vital that librarians and media professionals acquire the knowledge and ethical support to perform their part in addressing the rising tide of doubt.

Is there good reason to doubt the official account of 9/11?

Though the imagery of the events of September 11, 2001, is profoundly etched in the collective human memory, there is a growing body of scientific evidence suggesting that these events were not brought about in the manner described by *The 9/11 Commission Report* of 2004.[3]

Harper's magazine referred to the Commission's report as:

"a cheat and a fraud. It stands as a series of evasive maneuvers that infantilize the audience, transform candor into iniquity, and conceal realities that demand immediate inspection and confrontation."[4]

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[2] Niels H. Harrit, Jeffrey Farrer, Steven E. Jones, et al., "Active Thermitic Material Discovered in Dust from the 9/11 World Trade Center Catastrophe," *Open Chemical Physics Journal,* Vol. 2 (April 3, 2009): 7-31 (http://www.bentham.org/open/tocpj/openaccess2.htm). The media follow-up is documented in: Elizabeth Woodworth, "The Media Response to the Growing Influence of the 9/11 Truth Movement. Part II: A Survey of Attitude Change in 2009-2010," *Global Research*, February 15, 2010 (http://www.globalresearch.ca/index.php?aid=17624&context=va).

[3] A thorough study of the Commission's failings is available in: David Ray Griffin, *The 9/11 Commission Report: Omissions and Distortions*, Olive Branch Press, 2004. An online list of 115 failings may be seen in: David Ray Griffin, "The 9/11 Commission Report: A 571 Page Lie," *Global Research*, September 8, 2005 (http://www.globalresearch.ca/index.php?context=va&aid=907).

[4] Benjamin DeMott, "Whitewash as public service: How The 9/11 Commission Report defrauds the nation," *Harper's Magazine*, October, 2004 (http://www.harpers.org/archive/2004/10/0080234).

The 9/11 Commissioners themselves reported the obstruction of their mandate by the C.I.A., in a *New York Times* editorial:

> "What we do know is that government officials decided not to inform a lawfully constituted body, created by Congress and the president, to investigate one the greatest tragedies to confront this country. We call that obstruction."[5]

Indeed a vast body of evidence refuting the official account has been compiled in the encyclopedic work *The New Pearl Harbor Revisited*, which was awarded *Publishers Weekly's* "Pick of the Week" in November, 2008.[6]

Its author, Dr. David Ray Griffin, was nominated in 2008 and 2009 for the Nobel Peace Prize for his work on 9/11.

Dr. Griffin is controversial in the press, however. In September 2009, the *New Statesman* cited him as number 41 of "The 50 People Who Matter Today," complaining that his books had given "a sheen of respectability" to "one of the most pernicious global myths."[7] The impact of the growing evidence – as revealed through 9/11 conferences, demonstrations, and public opinion polls – caused *Guardian* columnist George Monbiot

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[5] Thomas H. Kean and Lee H. Hamilton, "Stonewalled by the C.I.A.," New York Times, January 2, 2008 (http://www.nytimes.com/2008/01/02/opinion/02kean.html).

[6] David Ray Griffin, *The New Pearl Harbor Revisited: 9/11, the Cover-Up, and the Exposé*, Interlink/Olive Branch, 2008. The *PW* review is at: http://www.publishersweekly.com/pw/by-topic/1-legacy/15-web-exclusive-book-reviews/article/6017-web-exclusive-reviews-week-of-11-24-2008-.html.

[7] *New Statesman*. "The 50 people who matter today," September 24, 2009 (http://www.newstatesman.com/global-issues/2009/09/world-fashion-gay-india-church).

to bemoan that "the anti-war movement has been largely co-opted in many places by the 9/11 Truth movement."[8]

Though controversial, the persistent questions about the 9/11 Commission findings show that the matter is far from settled – indeed thousands of professional people are calling for a transparent re-investigation into 9/11, with full subpoena power.[9]

Why is it important that the events of 9/11 be properly understood?

The September 11th attacks have done more to shape world conflict in this century than any other event. More resources are being committed to the resulting "war on terror" than to the foundational issue of the survival of our eco-system. Additionally, the "war on terror" is being waged in the oil-rich Middle East, whose promise of vast oil supplies is delaying the development of alternative energy sources.

As we saw above, in the past year new scientific information has pointed strongly to the use of a high-tech military explosive (nanothermite) in the vertical free-fall collapses of the Twin Towers and Building 7. Many firefighters heard explosions in the basements, and nine years later, organized firefighters are strongly urging a new investigation.[10]

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[8] Peter Barber, "The Truth is Out There," *Financial Times*, June 8 2008 (http://www.ft.com/cms/s/2/8d66e778-3128-11dd-ab22-000077b07658.html).

[9] Patriots Question 9/11. "Responsible Criticism of the 9/11 Commission Report" (http://www.patriotsquestion911.com/).

[10] Firefighters for 9/11 Truth (http://firefightersfor911truth.org/).

The cell phone calls from the airliners are now seriously in doubt,[11] and it has recently been demonstrated that Osama bin Laden probably died in December 2001.[12] The FBI, in any case, offers no evidence for his responsibility in the attacks.[13] The two 9/11 Commission heads, and its senior counsel, have declared that the Commission was lied to.[14]

It is therefore imperative that the truth about 9/11 be established with certainty. It is urgent and essential that all professionals who convey information about 9/11 to the public be equipped with the best possible evidence, so that decision-making about our most pressing issues is based on sound knowledge.

Sound knowledge: What is evidence-based practice?

Evidence-based practice is a methodology for clinical medical practice whose application has expanded, since it first

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[11] FBI evidence presented at the 2006 Zacarias Moussaoui Prosecution Trial revealed that Barbara Olson's single call to her husband Ted Olson, Solicitor General of the United States, lasted "zero seconds". See graphic at http://911research.wtc7.net/planes/evidence/docs/calls/Flight77/BarbaraOlson.jpg

[12] David Ray Griffin, *Osama bin Laden: Dead or Alive?* Olive Branch Press, 2009.

[13] FBI, "FBI Ten Most Wanted Fugitive[s], Usama bin Laden. (http://www.fbi.gov/wanted/topten/fugitives/laden.htm).

[14] Kean and Hamilton, "Stonewalled by the C.I.A.;" John Farmer, "The Ground Truth: The Untold Story of America Under Attack on 9/11," Riverhead, 2009, p. 4.

appeared in the early 1990's, to guide professional decision-making in many other research-based fields.[15]

Evidence-based medicine (EBM) is "a way of providing health care that is guided by a thoughtful integration of the best available scientific knowledge with clinical expertise."[16] It integrates three streams of evidence: patient reports, physician observations, and current research that is continually updated into clinical practice guidelines.

EBM offers the medical community a point-of-care gold standard of consensus on the diagnosis and treatment of each condition. Where it is readily available, there is no longer any reason why a physician should claim ignorance of the best available information in the treatment of his or her patients.

Evidence-Based Practice in the Library Setting

Information specialist Andrew Booth defines evidence-based library practice as "an approach to information science that promotes the collection, interpretation, and integration of valid, important and applicable user-reported, librarian-observed, and research-derived evidence. The best available evidence

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[15] As a Canadian health sciences librarian, I spent many years delivering "best evidence" to health professionals in the British Columbia Ministry of Health.

[16] United States. National Library of Medicine. "Evidence-Based Practice and Health Technology Assessment," *Medical Subject Headings*, 2009.
(http://www.nlm.nih.gov/hsrinfo/evidence_based_practice.html).

moderated by user needs and preferences, is applied to improve the quality of professional judgments."[17]

The journal *Evidence-Based Library and Information Practice* is now in its fifth year of publication, and is reporting advances in everything from the peer review of electronic search strategies to critical appraisal checklists[18] that test the validity of study design, data collection, and outcomes.

The Fifth International Evidence Based Library & Information Practice Conference declared:

- that "information literacy is a fundamental human right,"
- the need to address "ineffective comprehension and use of information that continue to plague human society,"
- the profession's responsibility "to remain in touch with the evidence base for library and information practice,"
- "a professional imperative – a need to demonstrate that by making our services more evidence based we can make a difference."[19]

Librarians thus strive to operate in the real world, using evidence-based librarianship (EBL) as applied science. And science is a state of mind: questioning, open, balanced, respectful of evidence, and on the alert for bias.

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[17] Booth, A., and Brice, A., *Evidence-Based Practice for Information Professionals: A handbook,* London, Facet Publishing, 2004.

[18] Virginia Wilson, "An Introduction to Critical Appraisal," *Evidence Based Library and Information Practice*," February 5, 2010 (http://ejournals.library.ualberta.ca/index.php/EBLIP/article/view/7458/6438).

[19] 5th International Evidence Based Library & Information Practice Conference, Stockholm, June 29th – July 3rd 2009 (http://blogs.kib.ki.se/eblip5/).

Evidence-Based Practice in the Media Setting

Newspapers are facing bankruptcy[20] in the wake of the Internet and social media revolutions, and must adapt or die. This is particularly true with regard to the resounding silence about the 9/11 controversy in the American press. In the face of vigilant on-the-spot citizen videotaping and wiki-leaks of official wrong-doing, it no longer suffices to simply hand off government and corporate newswire releases as the dominant source of reality.

A paternal top-down corporate-owned press no longer constructs the political reality. The global Internet brain, with its synapses firing through Google, YouTube, Facebook and a host of other social media, is gutting the media monopoly over our collective sense of reality.

A monumental correction is in progress, and deservedly so.

The media has failed to ask the tough questions *in time*: about 9/11, the illegal Middle East wars, Katrina, and the banking scandals.

The media underestimated its truth-hungry consumers – insulted them by withholding analysis and historical context –

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[20] "The 10 Most Endangered Newspapers in America," *Time Magazine*, March 9, 2009 (http://www.time.com/time/business/article/0,8599,1883785,00.html).

and now the hunt for reality on serious issues has led to grassroots sources that go far beyond the old "he said, she said" and "yellow journalism" models that have been offered up as good enough.

Philip Meyer, Professor Emeritus of Journalism at the University of North Carolina, and author of "The Vanishing Newspaper," foresees the newspaper of the future as a virtual textbook model of evidence-based practice:

> "The newspapers that survive will probably do so with some kind of hybrid content: analysis, interpretation and investigative reporting in a print product that appears less than daily, combined with constant updating and reader interaction on the Web."[21]

Richard Sambrook, director of the BBC's World Service and Global News, states, "I maintain we need evidence, fact-based reporting more than ever in a world awash with information, rumour, and opinion."[22]

In summary: To address the sensitive issues of national security and foreign policy, society requires, from its library science and media professionals, reliable evidence-based information that will satisfy the public responsibility to judge and act upon the critical issues at hand.

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[21] Philip Meyer, "The Elite Newpaper of the Future," *American Journalism Review*, October/November 2008 (http://www.ajr.org/article.asp?id=4605).

[22] Richard Sambrook, "What's So Funny About News, Comment, and Understanding?" May 5, 2009 (http://sambrook.typepad.com/sacredfacts/2009/05/whats-so-funny-about-news-comment-and-understanding.html).

Public interest in 9/11 information: What do the polls show?

There have been dozens of reputable polls, in the United States, Canada, and other countries, measuring public beliefs about responsibility for 9/11.[23]

These polls consistently show that 30-40% of people either doubt the official story, or believe that the US government allowed the attacks to happen, or that the government was directly complicit.

A 2006 *Time Magazine* article reported:

> "A Scripps-Howard poll of 1,010 adults last month found that 36% of Americans consider it "very likely" or "somewhat likely" that government officials either allowed the attacks to be carried out or carried out the attacks themselves. Thirty-six percent adds up to a lot of people. This is not a fringe phenomenon. It is a mainstream political reality."[24]

A 2008 World Public Opinion poll of 17 nations outside the United States found that majorities in only nine of the countries believe Al Qaeda carried out the attacks.[25]

In contrast to this widespread public skepticism, very little of the scientific literature on 9/11 (which is listed in Part 6 below) has been reviewed in the mainstream press. The public has thus had minimal access to research materials in libraries (owing to

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[23] Wikipedia. "September 11 attacks opinion polls," May 25, 2010 (http://en.wikipedia.org/wiki/September_11_attacks_opinion_polls).

[24] Lev Grossman. Why the 9/11 Conspiracy Theories Won't Go Away," *Time Magazine*, September 3, 2006 (http://www.time.com/time/magazine/article/0,9171,1531304-1,00.html).

[25] WorldPublicOpinion.org, "International Poll: No Consensus On Who Was Behind 9/11," September 10. 2008 (http://www.worldpublicopinion.org/pipa/articles/international_security_bt/535.php?nid=&id=&pnt=535&lb=btis).

the absence of reviews) or to balanced media investigations into the emerging evidence.

The demand for such information may be seen by searching the Google News Archive for "9/11 truth".[26] The top-ranked article for 2010 dealt with 18 case studies of objective European, British and Canadian mainstream treatments of 9/11 during the past year.[27]

I turn now to the question of the ethical responsibility of media and information professionals to offer an evidence-based approach to the 9/11 debate that is rumbling along below the radar.

The ethics of delivering evidence-based journalism and library services on the events of September 11

On the home page for the American Library Association (ALA) "Code of Ethics is written:

"Ethical dilemmas occur when values are in conflict."[28]

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[26] See: http://news.google.com/archivesearch?q=9/11+truth&scoring=a&sa=N&sugg=d&as_ldate=2010&as_hdate=2014&lnav=hist10.

[27] Woodworth, "The Media Response to the Growing Influence of the 9/11 Truth Movement."

[28] Code of Ethics of the American Library Association, 2008 (http://staging.ala.org/ala/aboutala/offices/oif/statementspols/codeofethics/codeethics.cfm).

Indeed, values come into sudden grim conflict when a person looks squarely, for the first time, at the (largely unreported) evidence surrounding the 9/11 attacks.

Doubts about September 11th, which bears the hallmark characteristics of a false flag operation,[29] constitute precisely the sort of dilemma that codes of ethics were designed to handle.

The ALA ethical statements provide guidance:

- We provide the highest level of service to all library users through appropriate and usefully organized resources; equitable service policies; equitable access; and accurate, unbiased, and courteous responses to all requests.
- We uphold the principles of intellectual freedom and resist all efforts to censor library resources.

- We distinguish between our personal convictions and professional duties and do not allow our personal beliefs to interfere with fair representation of the aims of our institutions or the provision of access to their information resources.[30]

Similarly, the International Federation of Journalists (IFJ) states that "respect for truth and for the right of the public to truth is the first duty of the journalist."[31]

The American Society of Newspaper Editors (ASNE) states that:

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[29] "A false flag operation is a staged attack, such as on a US ship, which is used to gain popular support for war against a predetermined enemy." Ralph Lopez, *Truth in the Age of Bushism*, 2nd ed., CreateSpace, p. 97.

[30] Code of Ethics of the ALA.

[31] "Status of Journalists and Journalism Ethics: IFJ Principles," May 2003 (http://www.ifj.org/en/articles/status-of-journalists-and-journalism-ethics-ifj-principles).

"the primary purpose of gathering and distributing news and opinion is to serve the general welfare by informing the people and enabling them to make judgments on the issues of the time."[32]

ASNE adds that:

"freedom of the press belongs to the people. It must be defended against encroachment or assault from any quarter, public or private. Journalists must be constantly alert to see that the public's business is conducted in public. They must be vigilant against all who would exploit the press for selfish purposes."[33]

The IFJ defines press freedom as:

"that freedom from restraint which is essential to enable journalists, editors, publishers and broadcasters to advance the public interest by publishing, broadcasting or circulating facts and opinions without which a democratic electorate cannot make responsible judgments."[34]

The IFJ "Clause of Conscience" even seeks to protect journalists, by stating that:

"No journalist should be directed by an employer or any person acting on behalf of the employer to commit any act or thing that the journalist believes would breach his or her professional ethics…No journalist can be disciplined in any way for asserting his or her rights to act according [to] their conscience."[35]

Thus we see that librarians and media professionals have *both the responsibility and the ethical support* of their

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[32] American Society of Newspaper Editors, "Statement of Principles," 1975 (http://www2.sabew.org/sabewweb.nsf/8247d0ca4c256f7286256ad800773610/880622dc72b8016086256bf1006d227b!OpenDocument).

[33] Ibid.

[34] "Status of Journalists and Journalism Ethics: IFJ Principles."

[35] Ibid.

associations to seriously question 9/11, *especially* if that responsibility is the public wish – and the polls indicate that it is.

To recap: A parallel can be drawn between evidence-based medicine, which provides a standard of information for human health, and evidence-based library science and journalism, which could equally provide a standard of information for democratic and political health.

Using the scientific method, EBM ranks various types of evidence according to their freedom from bias. In reporting on controversies relating to the events of September 11, library science and journalism could equally draw on types of evidence that are free from bias.

Whether or not these professionals have a *realizable* ethical responsibility to provide the best evidence to their clients can only be gauged by determining whether they have *access* to such evidence.

I turn now to an examination of the available sources of evidence-based knowledge on the events of September 11.

Evidence-Based 9/11 Literature Sources

The literature of 9/11 can be divided into US government documents, which support the official account of 9/11, and the body of literature that has emerged from the professional research community through dissatisfaction with this account.

Government Documents Advancing the Official Story of September 11th

A 9/11 investigation was resisted by the White House[36] and only granted under pressure from the surviving families nearly two years after the event. The 9/11 Commission was a low-budget affair (costing a fraction of the Monica Lewinsky investigation) and tightly controlled by a White House insider, Philip Zelikow.[37]

Commissioner Lee Hamilton said the 9/11 Commission was "set up to fail." Commissioner Timothy Roemer was "extremely frustrated with the false statements" coming from the Pentagon, and former commissioner Max Cleland resigned, calling it a "national scandal."[38]

Among 115 other omissions, [39] *The 9/11 Commission Report* failed to mention the sudden straight-down collapse at 5:30 PM of nearby WTC Building 7, an enormous steel-frame skyscraper 47 stories high that was not hit by an airplane.

[36] Pete Brush, "Bush Opposes 9/11 Query Panel," CBS News, May 23, 2002 (http://www.cbsnews.com/stories/2002/05/15/attack/main509096.shtml).

[37] Philip Shenon, *The Commission: The Uncensored History of the 9/11 Investigation*, Twelve, 2008.

[38] George Washington's Blog, "Whitewash," January 17, 2008 (http://georgewashington.blogspot.com/2008/01/whitewash.html).

[39] David Ray Griffin, *The 9/11 Commission Report: Omissions and Distortions*.

Thus the *Report,* which is incomplete, lacks peer review, and has been shunned by its own Commissioners, can hardly be viewed as an evidence-based study.

The other central documents in the official account were prepared over a seven-year period by the National Institute of Standards and Technology (NIST), in an attempt to explain the strange vertical, nearly free-fall collapses of the Twin Towers and Building 7.[40] There was no consideration given to a controlled demolition hypothesis, though the attending firefighters and TV anchors (including CBS anchor Dan Rather and ABC anchor Peter Jennings[41]) suggested the uncanny similarity at the time.

The NIST reports were not peer-reviewed. Sixty days were given for public comment on the first draft, but the comments, and many serious concerns that were raised, were almost entirely ignored in writing the final report.[42]

As the building collapse reports were not peer-reviewed, they cannot be judged as evidence-based.

Independent Scientific Research Opposing the Official Story of September 11th

Perhaps the best evidence challenging the official story has been compiled by Prof. Emeritus Dr. David Ray Griffin, who was mentioned above. Griffin taught theology and the philosophy of

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[40] These reports are available at http://wtc.nist.gov/.

[41] Dan Rather, CBS News, "9/11: Dan Rather Says WTC Collapses Look Like Demolitions," (http://www.youtube.com/watch?v=Nvx904dAw0o); Peter Jennings, ABC News, "9/11: Controlled Demolition Comparison," (http://www.youtube.com/watch?v=0ptvvbaR0-U).

[42] NIST. *WTC 7 Public Comments Received (2008)* (http://wtc.nist.gov/comments08/).

religion, with a heavy focus on the relation between religion and science, for 35 years, and has written nine carefully researched and documented books that together represent "the known" in relation to verifiable knowledge about 9/11.

At the present time, a website offering Dr. Griffin's books, videotaped lectures, and online essays is the best single source of online evidence-based knowledge on 9/11.[43]

Published scientific articles include, in addition to the nanothermite study,[44]

- six papers in the February 2010 *American Behavioral Scientist*, indexed by 67 databases, and published as a whole issue on State Crimes Against Democracy, with 9/11 used as a primary example;[45]
- an article in *The Environmentalist*, "Environmental Anomalies at the World Trade Center: Evidence for Energetic Materials;"[46]
- a paper, "Extremely High Temperatures during the World Trade Center Destruction;"[47]

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[43] See http://davidraygriffin.com.

[44] Niels H. Harrit, et al., "Active Thermitic Material Discovered in Dust from the 9/11 World Trade Center Catastrophe."

[45] See February 2010 issue at http://abs.sagepub.com/content/vol53/issue6/. The print issue is available for $24 from Sage Journals at journals@sagepub.com, telephone 1-800-818-7243.

[46] Kevin R. Ryan, James R. Gourley, and Steven E. Jones, "Environmental Anomalies at the World Trade Center: Evidence for Energetic Materials," *The Environmentalist*, 29 (2009): 56-63.

[47] Steven E. Jones et al., "Extremely High Temperatures during the World Trade Center Destruction," *Journal of 9/11 Studies*, January 2008 (http://journalof911studies.com/articles/WTCHighTemp2.pdf).

- a science article countering popular myths about the WTC collapses;[48]
- 59 peer-reviewed papers on the physics of 9/11 events, published since 2006 in the *Journal of 9/11 Studies*, and 67 letters between members of the academic community;[49]
- 9 scholarly papers published as a compendium in 2006 by Elsevier Science Press, suggesting US complicity in a false flag operation.[50] *The Hidden History of 9-11-2001* was never reviewed in the mainstream press.

Other resources include Morgan and Henshall's *9/11 Revealed*[51] and *Flight 93 Revealed*;[52] two books by Prof. Michel Chossudovsky, *America's "War on Terrorism"*,[53] and *War and Globalisation: The Truth Behind September 11*;[54] and the *Complete 9/11 Timeline* investigative project.[55]

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[48] Steven E. Jones, et al., "Fourteen Points of Agreement with Official Government Reports on the World Trade Center Destruction,"
The Open Civil Engineering Journal, vol. 2, 2008
(http://www.bentham-open.org/pages/content.php?TOCIEJ/2008/00000002/00000001/35TOCIEJ.SGM).

[49] Journal of 9/11 Studies, http://www.journalof911studies.com/. The letters are published at http://www.journalof911studies.com/letters.html
[50] Zarembka, Paul, ed., The Hidden History of 9-11-2001, Elsevier, 2006
(http://econpapers.repec.org/bookchap/rpevolume/volm23.htm). A second edition (paperback) from Seven Stories Press appeared in 2008, http://www.amazon.com/Hidden-History-9-11-Paul-Zarembka/dp/B002YX0BUU/ref=sr_1_1?ie=UTF8&s=books&qid=1274834040&sr=8-1.

[51] Rowland Morgan and Ian Henshall, 9/11 Revealed: The Unanswered Questions, Carrol & Graf, 2005.

[52] Rowland Morgan and Ian Henshall, Flight 93 Revealed: What Really Happened on the 9/11 Let's Roll Flight? Carroll & Graf, 2006.

[53] Michel Chossudovsky, America's "War on Terrorism," Global Research, 2005.

[54] Michel Chossudovsky, War and Globalisation: The Truth Behind September 11, Global Outlook, 2002.

[55] History Commons, Complete 9/11 Timeline, (http://www.historycommons.org/project.jsp?project=911_project).

An association of professional architects and engineers held a worldwide press conference in February 2010, to announce 1000 members calling for a new investigation into 9/11 – based on the way the Twin Towers and Building 7 fell.[56]

In late 2009, Canada's flagship investigative journalism program, CBC's *Fifth Estate*, explored both sides of the 9/11 controversy in depth – the first balanced documentary in North America to do so.[57]

In summary, though the foregoing evidence against the official story has not been distilled into the systematic reviews and practice guidelines that are the products of evidence-based medicine, each claim has been either multiply peer-reviewed or substantially documented. All claims are based on continually updated and ongoing research.

This qualifies the independent research cited above as the best available evidence concerning the events of September 11.

Conclusion:

In conclusion, librarians and journalists face the dilemma that CBS anchorman Dan Rather described to the

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[56] Architects and Engineers for 9/11 Truth, now has 1200 members. (http://www.ae911truth.org).

[57] CBC, Fifth Estate, "The Unofficial Story," November 27, 2009. This program drew a record 377 public comments, ref. http://www.cbc.ca/fifth/discussion/2009/11/the_unofficial_story.html. Outside Canada, the documentary may be seen at http://www.youtube.com/watch?v=TkYlbpS-vVI.

BBC to account for the failure of journalists to properly investigate 9/11:

> "There was a time in South Africa that people would put flaming tires around people's necks if they dissented. And in some ways the fear is that you will be necklaced here, you will have a flaming tire of lack of patriotism put around your neck. Now it is that fear that keeps journalists from asking the toughest of the tough questions."[58]

The words of Archbishop Desmond Tutu offer moral direction for this dilemma: "If you are neutral in situations of injustice, you have chosen the side of the oppressor."[59]

Librarians and journalists therefore have a solemn duty to their democracies to present the 9/11 issue as a scientific controversy worthy of debate.

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[58] Matthew Engel, "US media cowed by patriotic fever, says CBS star," The Guardian, May 17, 2002 (http://www.guardian.co.uk/media/2002/may/17/terrorismandthemedia.broadcasting).

[59] Rosemarie Jarski, *Words from the Wise*, Skyhorse Publishing, 2007, p. 353.

Data adsorptents, data emitters and databases in politics

by

Amelia Andersdotter

This essay intends to give an introduction to the politics of data protection and the challenges that face users of new technologies, politicians and society. Our everyday lives, our commerce and interaction with public institutions are now built around information. This is increasingly becoming the primary source for power and influence. In particular, those with more information have acquired more power and more influence. This text describes the proliferation of technologies surrounding us, a few possibilities facilitated by those same technologies and some aspects of empowering everyone interacting with them with respect to data control. I've chosen to describe this new reality through three core concepts:

Data adsorptent[1] is the term I intend to use to describe the emerging myriad of technologies with a primary purpose of gathering and processing data. Computers are obviously an example, and so are mobile phones. But software and applications installed on these devices can also act as data adsorptents – in the case of smartphones, internet usage, phone calls, text messages and online applications increase the data collectivity even further. In Sweden we have small data adsorptents installed in every house

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[1] Adsorption is a term used in chemistry to describe when molecules from a gas or a liquid (high energy molecules) attach themselves to a solid surface (low energy molecules). The resulting compound is usually used as a catalyst or tool for other processes. It describes the behaviour of technologies collecting, processing and storing data fairly well.

connected to the electricity grid since July 1, 2009[2], designed to supply electricity providers with enough information about the consumption of each household to individually optimize power transmissions through the grid. Traffic cameras collect data about cars passing by. Data adsorptents collect, briefly put, data from their surroundings and usually give it a meaning in a context[3].

A data emitter is, similarly, someone who broadcasts data to their surroundings. It can happen consciously or unconsciously, and the broadcast data either persists with the data absorptent afterwards or is of a more transient nature. Imagine for instance the act of using a stove, and in that way broadcasting information about your cooking habits to the world, or having a fixed, non-secret phone number and in that way broadcasting your location to anyone you call.

Gathered data is often catalogued in databases. Sometimes they are very large, like the Google registers of performed searches matched with IP-addresses. Sometimes they are smaller, like the member register of a local chess club. When databases are electronic, they can often be cross-linked and we get something called profiling. If you happen to cross-link the electricity provider data on power consumption with the records of sold appliances to that household you could create a fairly accurate ecological footprint of the household. Mapping an entire city gives a fantastic image of ecological footprint variations over blocks and city regions.

A library is sort of a database. It's a catalogue of information emitted by somebody (an author, for instance) and later collected by somebody (a librarian perhaps) and organised into a database (or bookshelf). A data emitter whose data ends up in a library usually has a good understanding of what data they've broadcast

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[2] http://www.lundsenergi.se/Kundtjanst/Fjarravlasning/Fragor_och_svar_fjarravlasning

[3] This could, for instance, bring about a future augmented reality.
      http://en.wikipedia.org/wiki/Augmented_reality

and how it's presented. They have the possibility to anticipate the effects, with readers quoting them in surprising situations being the exceptions.

In the information society, it is not as straightforward. Neither emission, collection, or subsequent use of the data is entirely straight forward. Consider for instance the well-known copyright controversy, where data is released in the form of an artistic work, enters into peer-to-peer network databases and ends up getting spread to and used by people all over the world in unanticipated ways. In the digitised environment it is, just like in the library, they who have the most knowledge about the databases and their content who are relatively more powerful. Librarians can help visitors find books, they usually have access to the record of books the visitor has previously borrowed. In the ubiquitous information technology environment the librarians are Google, Apple, E.ON or Albert Heijn (a Dutch supermarket chain). These new librarians have also limited access to their systems of collecting data and how they organise it: hardware, firmware and software are closed to users. Whoever has the most precise and abundant data catalogued about the most objects will have the upper hand on the objects the data concerns, and the current infrastructure is making it very difficult for users to ensure that companies are living up to their promises, or devising ways of escaping their data collection.

Europe has a tradition of public libraries. The libraries have been open to the public, membership has been more or less free, and membership mostly implies full access. The present information infrastructure is nowhere near similar. On a European level we are discussing net neutrality, tiered pricing and full restriction of access to connectivity for users acquiring data from the network. In emission control, the critique of Apple's application distribution model for their smartphones is a good example: For a long while, it was impossible to install and use non-Apple verified applications on

iPhones[4]. Apple reserved the right to scrutinize all applications prior to approving their inclusion in the official Apple store. In this way, the user was completely dependent on Apple, and they controlled completely what you could and could not do with your phone. Apple still enforces this policy to some extent, and jailbreaking still renders your warranty void.

The American lawyer Lawrence Lessig has written "code is law" and that they who control the code control the digital environment. The Apple store illustrates that. But the information society we're currently building is not limited to the Apple store or the online social networks of Lessig[5]. On the contrary, if your windshield is wound up and down by electronics, these will have all the possibility in the world of storing data about your windshield usage without you ever knowing or being able to hinder it. It is trivial to collect data about when and for how long the engine has been started and what the power output was or tracking and storing information about the path the car has travelled. A data emitter can in many cases be happy about this or at least not mind. The data collection can possibly provide useful services, like road-finding or alerting the car owner of problems with the car. But by driving we are also effectively powerless to cease our data emissions even in those situations we do not wish to receive extra functionality – the necessary information about the data collecting units is just not accessible enough.

If you're a parliamentarian discovering these issues, you will probably sit down immediately to search for legal solutions to the problem of data processing. Smart meters on the electric grid should not be obligatory, they can be installed at the last transformation point of the grid prior to the households. Anonymous OV-chipcards[6] on public transports can not cost more money than

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[4] http://en.wikipedia.org/wiki/Jailbreak_%28iPhone_OS%29
[5] http://pdf.codev2.cc/Lessig-Codev2.pdf
[6] An OV-chipcard is a commution card implemented in many public transport systems around Europe.

personalised one: privacy is an unconditional right. Profiling of citizens by means of cross-linking databases between companies or even within companies should be further limited.

In the regulatory debate, an analysis of the imbalance caused by some parties having the ability to acquire and analyse lots of data about other parties, even with consent, is not very present: the EU Data Protection Supervisor Peter Hustinx, has underlined at several occasions the importance of users having access to and control over data already adsorped: to know about and consent to what data is being collected about you, and the right to demand that the party adsorping that data ceases to make use it. Access to and the ability to alter the information infrastructure for private use is rarely discussed at an EU level, and especially not in the context of data emission control or access to such control.

We need further discussion on a political level about direct control over data adsorpting technologies. People moving in an ICT-networked society reasonably should have the ability to control and customize their data emissions on their own, and not be limited to post-emission access and removal demands[7]. A persistent informed consent approach risks causing more inconvenience for people moving around in society than it enhances privacy protection, especially considering the absorptent will have to interact with an emitter to acquire the consent. A solution must instead include creating a proper system of technological accountability, where the ubiquitous technologies can be researched, investigated and understood by anyone who is exposed to them. It will be a challenge for legislators to find ways of granting people that control. Data emitters will also have a challenge in finding their desired level

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[7] It's often not trivial to remove data safely either. A typical
scenario is that the data is not deleted and just marked as being able
to being over-written, which is not sufficient data to be
unrecoverable. See Gutmann, 1996:
http://www.cs.auckland.ac.nz/~pgut001/pubs/secure_del.html

of emission and adjust them according to time, place or data adsorptent.

Most people are probably unaware of when and how their data is being collected, and it's becoming increasingly difficult to keep track of all the situations where data adsorptents are introduced for optimization purposes. Technologically it's at a level beyond most people's skills, but for preventing misuse of data adsorptents it is crucial that people have the ability to develop the necessary skills for controlling data adsorptents.

We could do this by opening up technical specifications, architectures and interfaces. This would allow for a user-driven development of parallel technologies hindering or limiting data emitter output. It would create a greater stress on technology providing or data gathering enterprises to fulfill their obligations with respect to data protection legislation, since they would be scrutinized by as many people as have the desire to do so. The openness of the technology removes the problem of interoperability, since the choice for interoperation rests on the parallel developer. There is a potential for emitters to manage their emitted information more conveniently, for instance as is the case when one user has loans with many banks and wants to control them via one and the same interface[8]. The ability to uphold user's rights and freedoms in society would be moved towards the users, instead of resting with public institutions.

Some attempts to create technical solutions to manage data emissions on the user side are RFID Guardian[9] and De Privacy Coach[10]. They detect data adsorptents in their environment and

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[8] This is essentially not possible today. Very closed structures in
   the banking and financing industries are currently being reviewed by
   the European Commission. The security by obscurity also makes it next
   to impossible for new market entrants to get onto the market.
   http://ec.europa.eu/internal_market/finances/index_en.htm

[9] http://www.rfidguardian.org
[10] http://www.difr.nl/?page_id=10

allow users to set privacy levels for each collector in their ambience. To create such devices, standards in technology is vital. Interoperability – when software or hardware can co-operate with each other – plays an important role in being able to make such privacy guarding devices with universal applicability.

But if we imagine that privacy guards become a commercial product, it's easy to see how standards and interoperability does not make the power imbalance go away. The standards and interoperability are provided by the data adsorptents, and agreed between data adsorptents. Public institutions are ready to take on the role of independent privacy evaluator of data adsorptent agreements and the post-emission data control. The data emitters themselves are disadvantaged: the right to evaluate and keep check of technology ends up with the commercial collectors or public institutions. Actual user ability to create their own emission control mechanisms and privacy quality checks of the data processing systems is small. The prohibition to reverse engineer patented new technologies (including for research purposes) enforced in most European states further aggravates the imbalance.

The ideological conflict between free or closed information infrastructure is old. We have the idea that developer autonomy with regards to deciding the level of openness in their hardware or software must be preserved on the free market, but we are also struggling with how people in a networked, digitalised society must be able to maintain their rights with respect to states, companies and other people.

Society needs to allow for all types of voluntary emission, and all types of voluntary reception. It also needs to create abilities for restriction of emission and reception. It seems, at least to me, that we have very few ways of achieving such a structure without making our infrastructure open and free.

On the Closing of the Scientific Library of the Finnish Meteorological Institute

Marke Hongisto

Abstract

The scientific library of the Finnish Meteorological Institute and the Finnish Institute of Marine Research was closed in the spring of 2009. The collections were spread among the libraries of Helsinki University, Finnish Environmental Institute and National stock library of Kuopio. Some material was destroyed. In this article, I discuss the consequences of the operation to the working conditions of this special research community, the position of books in scientific work and the change in the use of information at the age of digitalization, benefits and disadvantages of centralization and the ethics of decision making. The study is supported by a questionnaire on the attitudes of the former users of the closed library.

Introduction

The special library of the Finnish Meteorological Institute (FMI) and the Finnish Institute of Marine Research (FIMR) was closed in spring 2009. Centralized collections on marine and atmospheric sciences were spread among neighboring libraries and the storage library. Personnel were informed afterwards and only when the lending had already been banned.

In this article the changing role of libraries, books and new sources of information in scientific work are discussed. I start with the history of the 160-year-old library, describe how important it was for its users and explore consequences to the working conditions of the research community based on answers to anonymous questionnaire prepared to study the case.

As part of the Finnish State Productivity Programme independent state research institutes have been merged, the last decision having been the closing of the FIMR in

spring 2009. The FIMR activities were shared by FMI and the Finnish Environmental Institute (FEI). There are further plans to merge institutes or laboratories of state institutes.

In the beginning of 2010, a new law released universities from the control of the Ministry of Education. The number of universities dropped from 21 to 17. The library of Helsinki University became an independent institute and the collections of small faculty libraries will be centralized into four campus libraries.

The FMI library was merged partly with the Kumpula Campus library of Helsinki University, although the FMI researchers do not have full access to the electronic materials there. It is predicted that most of the state research institutes will loose their libraries in future. I discuss the consequences of this development and assess if and how the internet can handle all information needs in scientific work.

History of the FMI library: The Magnetic Observatory

FMI's predecessor, Magnetic Observatory of the Alexander University, was established in 1838, in the same year as the Finnish Society of Sciences and Letters (here the Society). The Russian Academy of Sciences intended to extend geomagnetic measurements westwards. At the time magnetism was considered as a mysterious force which might offer answers to the questions left open by the Newtonian-mechanistic explanation on the world.

The first head of the institute J.J. Nervander (1805-1848) was a versatile intellectual and cultural figure and a poet. Together with the national poet Runeberg he was one of the founders of the Finnish Literature Society and Helsingfors Morgonblad, where both acted as its first journalists in the 1830s. Nervander was also one of the founders and the director of the Finnish Art Society.

The observations were started in 1844 and the library was founded around 1847. Nervander received his salary by acting as a professor of physics at the University. 12

university students carried out measurements around the clock. The Observatory published the results in its own name, unlike the other Russian Observatories.

As a correspondent member of the Russian Academy of Sciences, Nervander maintained international contacts. In 1848 he received half of the Demidoff prize from his publication "Observations faites al'Observatoire Magnétiques et Météorologique de Helsingfors, sous la direction de J.J. Nervander". The Society supported the work by collecting measurements from other institutes, making independent measurements and equipping stations with devices. The threat of a flood in St. Petersburg (the most severe one occurred in 1824) and wintertime sea transport also called for marine observations.

In 1853 U.S. and several European countries including Russia agreed in Brussels on the creation of a uniform meteorological observation network. Since 1859, the Magnetic Observatory received telegrams on European weather via St. Petersburg. A telegraph cable laid in the Atlantic in 1858 made intercontinental exchange of information possible.

The Meteorological Central Office

In the late 1800s, Russia tightened its grip on the autonomous Finland and there were plans to subordinate the Observatory under the St. Petersburg Laboratory of Physics. In 1874, the Finnish Parliament agreed to, and the Tsar Alexander II confirmed, the transfer of the Magnetic Observatory from the University to the Society. The Meteorological Central Office was founded in 1881 as one of the last Finnish autonomy-validating regulations in Russia.

Observations were published in the Meteorological yearbook, occasionally in monthly publications, series and in several newspapers. Scientific collaboration since the first World Conference on Meteorology in Vienna in 1873 and during the first Polar Year 1882-1883 increased international literature exchange. The Observatory's main building in Kaisaniemi served as a library around 1902 where the magnetic measurements had to be ended because the newly built electric tram wires nearby disturbed the results.

Finland became independent in 1918. Meteorological and Marine Research Institutes were separated from the Society. In the 1910s the series *Mitteilungen der Meteorologisch Zentralanstalt* began to appear, then *Studies of Earth Magnetism* and later one by one other serial publications. Each new release increased the international exchange of research publications.

The new weather house was completed in 1966, but moving away from the old observatory began already in 1956 as the library's roof had collapsed, somehow staying in place only on bookshelves. Activities were spread to temporary locations and some of the books had to be moved from one place to another whilst waiting for the completion of the new library.

The Library in the Weather House, 1966-2005

The first full-time librarian started in 1969. The library got an assistant and an information expert, formed new connections, launched long-distance services and served its field as official central library of geosciences. Collections grew fast. Classification was made partly by research staff.

In the 1980s printed weather maps were no longer sent to neighboring countries. Publication series were reduced, observations were moved to databases and meteorological data became liable to charge. Due to China's Cultural Revolution, the Soviet Union's disintegration and public sector savings during Reagan's period, delivery of publications from those countries ceased almost completely. Availability of electronic material reduced the need for inter-library lending and the free or fee-based information service of the library turned partly into commercial customer service.

FMI is a pioneer in computing in Finland. Already in 1959 computing time was rented from the Post Bank. The library received it's first PC at the end of the 1980s and an integrated library system in 1990. FMI joined the common information system of university libraries (Helka) in 1997.

American Meteorological Society journals were the first ordered also in electronic form in 1999. FinELib (National Electronic Library) activities were established in 2000.

Electronic material increased, NetMot replaced the paper-based dictionaries and traditional lending declined.

Dynamicum, the new home of the FMI (2005-)

Already in a Government Committee's 1951 report it was proposed to combine the FMI, FIMR and Hydrological Bureau to one Geophysical research institute locating under one roof. In autumn 2005 FMI and FIMR moved to a shared office building, the Dynamicum at Kumpula University Campus.

The weather house library consisted of 502 m^2 and 1200 shelf meters. In Dynamicum the library got less space. The librarians had to reduce collections. The number of subscribed serial publications fell from 461 to 120 in 2004, in Dynamicum to 41 in 2006, and to 16 in 2009. In 2004, the monograph titles were reduced by 14% and the library appropriation was dropped by one third.

When moving to Dynamicum, the departments reference libraries were merged to the main library. Reporting to the research library statistics database was stopped and the library's own acquisition budget was removed altogether. The library was placed in the ground floor of an open atrium.

Closure of the Library

The State Productivity Programme began in 2003, forcing Finnish government agencies to undertake an extensive streamlining of their operations. Although the labor share of GDP fell from 6.9% to 3% and the share of government spending from 29.2% to 12.9% in the period 1970-2009, further savings created specifically by releasing public sector staff to the private sector have been imposed. At the FMI, staff is recommended to exchange their holiday pay to free time and produce more work in less time. Yet massive investments in supercomputers and weather radar systems are being made.

As stated above, following the implementation of a new University Act in 2009, the Finnish universities are no longer controlled by the State. In this re-arrangement, the Helsinki University library became an independent institution in early 2010. All

collections of the faculty libraries are being centralized to four campus libraries. The university library now has 158 libraries less than 20 years ago.

In Finland, the public libraries are positioned in the ministry of education. Special libraries of State institutions, like the library of the FMI, have an outlaw status because they fall under the auspices of various ministries. The facility management can decide how the library services are developed. If the management of an institute wants to axe the 160-year-old cultural institution and to break up collections to save money, it may do so without hindrance.

FMI and FIMR are state research organizations under the Ministry of Traffic and Communications. Thus they are subject to savings according to the State Productivity Programme. Besides streamlining, institutions are merged and regionalized. In spite of all scientific statements the government and parliament decided in 2008 to abolish the more than 90-year-old FIMR in 2009, and divided its activities between the FMI and the FEI.

In March 2009, the FMI management decided to close the library of the FMI. The decision was made by a small group. The information specialist proposed to maintain a small reference library in the auditorium corner, but this was not allowed. A lending ban came into effect three days after the decision. FMI staff were informed afterwards that the library will be developed into a cost-effective electronic service.

The following week the University Library people arrived to evaluate the material. Researchers were not allowed to reserve any books from the collections or select which material was to be moved to the Kumpula Campus library, to the stock library in Kuopio or to be removed. No query of the user needs was made. All handbooks were lost. Meteorological Research had managed to put in a lobby a few shelves with private books of professors. But these books, too, were ordered to be carried to the cellar in the spring of 2009.

The Kumpula Campus library, with which the FMI's library was partially merged, was formed in 2001 by combining Helsinki University's faculty libraries of physics, geophysics, geology, chemistry, geography and meteorology. The mathematics and

statistics, computer science and seismology libraries moved to the new science library in the spring of 2004, followed by the astronomy collections in 2009.

A third of the FMI printed monographs (2220 titles) were transferred to the Kumpula Campus library, the rest to the stock library. The Kumpula library took some series, for example WMO publications, and completed the missing numbers of their scientific journal collections with the FMI material. The Kumpula library did not receive any additional space for the FMI collections. FIMR library was mainly moved to FEI, while a small set of marine books was left in a small storage room without windows.

FMI is a member of many international organizations and has received a lot of e.g. WMO, ECMWF's, EUMETSAT's, EMEP and NILU reports, which were centrally available in the library. Now accumulation of those publications is ceased. Some old reports were transferred to the campus library, but the University may not get new ones because it does not have similar relationships with international organizations. Conference publications, earlier recorded in the library catalogues although researchers could keep them, are no longer accessible either.

The value and quality of the material lost is difficult to assess because the books were listed in the University library catalogue, separate registers have not been kept since 1997, and manual catalogues were destroyed during the transfer to Dynamicum. According to librarian Ritva Hänninen, the FMI collections still contained in 2005 books from the early 1800s. Where are the historical serial publications received by exchange with other meteorological institutes? The FMI library owned 38729 storage units of serial publications in 2003 according to the statistical data base.

The FMI Library survey 2010

As a part of this publication prepatory work, the author conducted, with Dr. Pekka Alenius, a questionnaire probing the consequences of the closure to the entire staff of the institute. It was supported by all FMI trade unions. The respondents were informed that the results will be used in planning improvements in the information services and for an article in a journal concerning information ethics.

The questionnaire was completed anonymously using webropol service in Finnish and in English. Of the 38 questions, 13 were open so that people could express their opinion in their own words. The questions concerned user information service needs, relative importance of different library services, ability to contribute to the closing decision and evaluation of the Kumpula Campus library replacing FMI's own library.

The National Library has studied the library use, the latest results available being from the year 2008. It collected information on the use of library services, customer satisfaction and service implications. In the 2008 survey the Dynamicum library was evaluated by 57 people. In the Helsinki University Library user survey of 2005 only 3% of the users of the Faculty of Mathematics and Natural Sciences responded, one person from Kumpula library. Only 0.6% of the library users of the whole University replied.

In 2008 the users rated the importance of the Dynamicum library on a scale of 1-5 to 4. 75-91% answered that library services had helped them to find the requested data, improved and streamlined their work and other activities somewhat or significantly; 54% responded that library services promoted new ideas. This library was found to be important for the research.

In 2010, a total of 70 people responded even though the library was already lost. Two thirds were men and 71% researchers. The numerous comments in the 2010 survey indicated that opinions on library vary from positive via indifferent towards negative.

Some criticized the way the library had been overridden in the planning of the new house, and stressed that books also have aesthetic significance. Some respondents, who had participated in the library's closure, were satisfied that the lobby floor was freed when the library was closed. Actually the lobby is still empty and only a few parties have been organized there.

However, 56% of respondents did not accept the closure of the library as a public space. According to 62 % of respondents, the closing hampered research substantially or made it difficult to acquire knowledge, and reduced the reading of books. The share of persons answering 'I don't know' or 'indifferent' varied between 3-30 %, depending on the questions; 67% saw reference libraries as important or very important.

Some suspected that research excellence cannot be obtained solely by relying on the latest electronic publications and the internet. A specialized library was considered important for young researchers, whose educational background is in the general natural sciences. Without books, some felt they will lose the opportunity to get an overall picture of meteorology. Referred articles can be misleading, can contain incorrect information and information that is too fragmented to provide an overall picture of any broad scientific question.

54 % of respondents considered that the closure was carried out very badly or poorly; one person thought it was carried out very well; and 46 % reported that they had lost some books and material necessary for their work.

43% of respondents thought that the campus library replaced the Dynamicum library poorly - or not at all. Reasons given were: FMI researchers cannot influence the procurement, data acquisition will take considerably more time, and seeking information is difficult and less effective when handbooks are transferred to a different building or to the stock library. New conference publications remain now in the shelves of individual researchers because no-one is collecting them anymore.

FMI employees do not have the same rights to the Campus Library's electronic materials as the students and the university staff. It is not possible to read electronic material of the University from the FMI internal network. One must move physically to the library to access their content. There it is forbidden to copy e-articles to a memory stick or to send them by e-mail to oneself; only printed articles can be taken out of the library. Printing takes time. And persons keeping electronic archives must scan the paper prints once again. FMI library was also available every day 24 h/day, while the university library is not. While writing this article, the library was closed for three weeks. Kumpula resources have been intended for university use.

28 % of respondents felt that special libraries are of minor importance and a large multi-disciplinary campus library is sufficient to replace them. Some respondents were students who had full access to the university e-material. Other persons to whom the library's closure did not have any affect used library services rarely or occasionally.

This conclusion is found by sorting answers in the webropol- generated excel-file. With webropol it is not possible to make a completely anonymous questionnaire.

Some users doubted that the new acquisitions will contain material to meet their exact needs. When all literature is centralized into one limited space, it becomes increasingly difficult to manage a balanced distribution of books among the different disciplines. For example, novelty books on air quality were not found at all in Kumpula in spring 2010, although FMI has a big research department in the field. On the other hand people had found that historic material, old newspapers and gray publications are missing from the new campus library. Old materials from the merged special libraries were probably sent to the stock library. And people who work in FMI's offices outside of Helsinki complained about the fact that access to electronic material at the university library requires a visit to the library building.

The closing of FMI's library led to a change in the acquisition of novelty books; over 80% of respondents reported that they bought them instead of borrowing and 24% paid for the books themselves. New books were not listed on any catalogues, because people were afraid that they would have to give them to the university library. Half of the respondent reported that they do not have enough money to pay for the books.

Half of the respondents estimated that there are not enough electronic journals. The majority did not use electronic books, nor did they know whether there are any available and if they need a password to access them. Printed books were considered twice as important as electronic books. Internet search engines and electronic journal portals were named as the main channels of information now.

40 % wanted a comfortable reading and meeting corner, a public space with new literature (also in Finnish), where one could relax in an intellectual environment broadening one's scientific views and getting new ideas. One person commented: "the library can be perceived as a central, quiet force; it seems that those who were closing it did not understand its very essence".

Consequences of the closure from an ethical point of view

Basically, the old collections of the FMI library are recorded in scientific library databases and they can be borrowed from the campus library or through it from the stock library. But, the library's valuable position in guarding the centralized special collections of its own field was lost. The collections do not grow anymore.

Maybe the most unethical feature in the library closure was that the management operated like behind the back of the library users, the closing being performed without any open debate and the staff informed afterwards. This is opposed to the values of the institute - the decision process was undemocratic and increased fatigue and frustration, which grew up already when the FIMR was closed among the staff.

The survey results indicate, that the inequity in access to information has increased, because not everyone has money to purchase new books. It is also against the State spending policy that if lending declines researchers who purchase books for their own use do not enter them in any registries.

We are in an intermediate stage of the electronic library; printed books are still necessary for the scientific work. If the same information, which is centrally compiled in books, is sought by reading individual articles in the web, multiple amounts of material have to be processed. The web-environment is chaotic and contains enormous amount of fragmented information. The main criterion for a new article to be accepted is that it contains new knowledge. This requirement of presenting one detailed piece of data published in a single paper among all the millions of other publications means generally that the information content of a single article is very limited.

We can also ask what happened to creativity when a place for meeting others and to seek information or just take an intelligent break disappeared. Scientific imagination could be expanded by picking up information from reliable books of the adjacent sciences. For a multi-scientific establishment like FMI, easily available interdisciplinary information just for scientific curiosity and serendipity is essential. The Institute hires a lot of physicists and chemists, whose training does not include meteorology, but who should use meteorological information in their work.

The availability of materials at the University library is already weak and, according to the director of the Kumpula Campus Library, Hannele Fabritius, the situation may get worse as the campus library has a large and growing number of users but insufficient funding and number of permanent staff. Around 6000 undergraduate and about 700 postgraduate students in addition to the university staff use it. When more than 700 FMI users were attached to the campus library, resources were not increased.

I also wonder how much literature is wasted in centralization of libraries. The stock library does not keep multiple copies of books, so where are the duplicate copies removed to and what happens to them? Is there a secret bonfire of books held somewhere?

Importance of the book in the current Information Society

According to the Ryynänen report for the European Parliament (1998), the mission of libraries is to provide citizens equitable access to knowledge and culture: without any library services, scientific research is impossible, while the improvement of these services raises the quality and quantity level of scientific results substantially. Decrease of scientific libraries in order to attain financial savings is against the EU's objectives.

For Jarmo Saarti, the library is an essential tool in the broad dissemination of scientific results. The rapid shift to digital distribution of materials, however, has moved the basic task of the library workers from collection maintainers to assistants, who should ensure peoples' access to sources of information. Libraries' holdings should be developed from book stocks to quiet reading and group working rooms, to living rooms, where information retrieval is handled electronically and where people are seen and meet others. Such places had not yet been found by the respondents to the FMI questionnaire in Kumpula Campus library, but they hoped to have such a place like a book café in Dynamicum. This is especially so because FMI researchers cannot really use the e-material of the university.

The increase in digital material and internet services is not replacing the libraries. Only the way people acquire information will change. A variety of databases, registries and full text e-books are available on the internet, and the internet also provides, for

example, video and audio conference services and e-learning platforms. Alongside a traditional library containing printed material, a new digital library, at least equal in use, has emerged.

Electronic material available for the FMI staff now covers mainly scientific serials and reports. In the 2002-2004 library database statistics, 170 electronic books are mentioned. It is possible that some other e-material is classified as an e-book; in the 2005 statistics they disappear. In 2009, the Kumpula Campus library had 39 e-books, but those cannot be used from the FMI network. Parts of the international research reports can be found online, but users have to search them by themselves from the internet jungle. And, no new scientific e-books within the scope of the institute are freely available.

According to Mikael Böök Google has scanned more than 12 M records, and *www.openlibrary.org* should offer close to one million e-books. In May 2010, I did some experimental navigation in the openorg-library, whereby I was able to find 311 meteorological e-books. However, without exception, these books had been written before World War II; 62% had been published before the year 1900.

Kai Ekholm, the director and chief librarian of the National Library of Finland, lists a number of reasons why the internet is not a library. Less than 1 % of the material of the National library of Finland can be found in the internet, and most of the collections will never be available through its channels. No-one has the resources to digitalize all of the desired material. Copyright legislation will also prevent the unlimited digital delivery of literature. There is no quality control on all internet data. E-books and e-papers are not cheap. The internet is not available to everyone. The internet does not necessarily present liberty or freedom, it can also be used to manipulate people and societies and it can be easily used to control the free flow of information and ideas and to to censor and corrupt information and production of some forms of knowledge. The internet will complement libraries, not replace them. Libraries and books have a long and valuable history. Libraries are not only book repositories; they also have other uses. On the other hand, digitalization is excellent as it will save paper technologies which might not otherwise be preserved and survive.

The web contains a lot of material which cannot be accessed by general-purpose search engines such as Google. According to Devine and Eggen-Sider this invisible web is about 500 times the size of the visible web. Search engine creators make decisions (including ideological ones) about what content will serve most of their users most of the time. Web searching programs, web spiders, locate and store the material in a way that makes possible fast and easy retrieval, but they are designed to follow links from one site to another. Unless the web site is linked to from another site, web spiders do not find it. They do not find web sites with non-indexed protocols and they cannot retrieve data from databases. They create an own web surface, which contains material filtered by the selection criteria of the search program.

Other difficulties lay in the quality and amount of material found. The number of documents in web has increased by many orders of magnitude, but the user's ability to read them has not.

In order to use the internet well in the scientific world, the available online information should be systematically classified; data which is used should be reliable and it should not disappear by mistake, by unethical design, by change of a server, by a virus or some computer attack or hack. Now the knowledge embedded in the web is dispersed; finding information is often haphazard, and information searches produce also a large number of worthless and unreliable material.

The organization of the digital content on the internet (e.g., via social bookmarks as well as by creating rational search engines from chaotic amount of material) is still a challenge. Phil Bradley among others describes how the web should be used. The work to develop tools and guides for better and more efficient use of the internet is going on. But the state of this work does not legitimize any library closings; they are still needed.

Postscript

The main reason for the library's closure was the cost saving politics. According to information specialist Esko Puheloinen, FMI needed to display to the Ministry synergy advantages after moving to Kumpula as the new office building was expensive. He

also mentioned that the changed user needs were partly a factor because lending had decreased when the number of e-journals increased.

The library was closed mainly due to the State Productivity Programme requirements to reduce the number of employers. This does not explain, however, why it was forbidden to keep some handbooks available in any place, and why the small collection of books of professors at the meteorological research had to be taken down to the cellar.

Personally, I think that there is another reason, connected to the change in the professional field of the management. Researchers who make experimental work have got a rather high number of leading positions at the FMI. Model results are accepted to journals only if the results are verified with measurements, but experimental work is accepted as such. Most of the aerosol measurements were for a long time not connected to regular background station network activities, as it was intended. Experimentalists produced plenty of private and group publications using results of short measurement campaigns. Those results might also be important, because the gap of knowledge in effect of aerosols on climate change is very high.

Some scientists also follow a somewhat questionable publication practice. In some aerosol conference proceedings one can find a single writers name in a high volume of papers. At Helsinki University, during one course of scientific writing, all of the students had to present an unfinished paper. After giving them feedback, the professor put his name on every publication. It is rather common, although against the ethical publication rules of the FMI, that people in leading positions put (or are asked to put) their names to papers written by their colleagues, as 'honorable authors'.

While the main criterion of getting a leading position in the scientific community is the number of publications, there is a danger that too many persons with this kind of background can be filtered to the leading positions. All experimentalists do not need books or historical publications, the latest articles are sufficient, if their research branch is young.

People have a very personal relationship to the books and to the library, which they feel is their own. This can be seen in the response rates of the National Library studies; the hit rates were much higher at the FMI than among the university people. This relationship is broken when the books are sent to libraries which are not open to the general public. The number of books sent annually to the storage library in Kuopio has increased from around 45000 to 70000 from 2002 to 2008. The storage library contains over 1.3 M printed monographs (in storage units) and over 1.25 M serial publications in 2009.

I'm very sad that the FMI library was closed. We have 3 saunas, a big gym and a separate aerobics room, and a terrific number of conference rooms, but apparently we have no space for handbooks.

The poet Nervander would also have been sad, I believe. Libraries host a spirit of intelligence and civilization which can never be replaced with a computer-connected environment, whatever its efficiency. It is easy to retrieve data fast from the internet, but to understand it one needs a quiet environment, a library.

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Author's Note

The writer is a physicist working at the FMI. Her words do not represent an official opinion, statement, or stance of the Finnish Meteorological Institute.

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PUBLIC LENDING RIGHT: GENERAL CONSIDERATIONS AND CONTROVERSIAL ASPECTS

Marianna Malfatti[1]

translated by Nadia Bert

Introduction

The term 'public lending' refers to the act of providing a certain remuneration to those authors whose works have been borrowed from a public library. This issue is becoming of primary importance in the realm of library science, therefore I will conduct my analysis with the aim of addressing this increasingly relevant topic according to this general framework. In this article, firstly I will briefly introduce the Italian legislation as far as the normative about libraries' public lending is concerned, then I will describe what are the main criticisms moved against the idea that libraries' loans cause a direct damage to the authors, finally I will go into details by looking at this topic through the lens of library science and presenting some consideration related to the public lending idea.

European Directive 92/100/EC

European Directive 92/100/EC concerns the rental right, the lending right and other certain rights related to copyright in the field of intellectual property[2]. This Directive legitimises just the author itself to own the right to decide whether to allow or not both the rental and the free loan of its

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[1]   This article draws in particular on material in the dissertation discussed by the author during the academic year 2008/2009 at the Università degli Studi di Udine (Italy).

[2]   For the sake of clarity, it has to be underlined that that European Directive 92/100/EC has been amended by European Directive 2006/115/EC (see in particular Art. 14). This recent amendment has been promulgated «in the interests of clarity and rationality» because the original Directive was amended several times over the years. However, as far as the bulk of this work is concerned no major changes have been introduced by Directive 2006/155/EC. Therefore, the main reference document remains European Directive 92/100/EC.

work. However, member States may derogate from the exclusive right in respect of public lending: on the one hand, providing that «at least authors obtain a remuneration for such lending», on the other hand, guaranteeing that those institutions completely exempted from the payments of the intellectual property rights receive «no direct or indirect economic or commercial advantage» from the lending.

During the process of implementation, the Italian government decided to make the most of advantage of Art.5. While conceding that only the author owns the economic right of its work, the legislator introduced an exception to this author's exclusive right as to favour all national and public libraries as well as all other public subjects interested into cultural promotion and diffusion to the wide public.

In September 2002, the European Commission promoted an European-wide evaluation of the state of the implementation of European Directive 92/100/EC. Italy was firmly criticized because the libraries' exemption from the intellectual property right payment was seen as jeopardising the effective application of the European normative. Several times Italy was called before the European Court of Justice, and in October 2006 it was sentenced: Italy had to pay monetary sanctions, unless it modified its legislation in order to comply with the European normative. As a consequence, the Italian government established the so called 'Fondo per la retribuzione del diritto d'autore' in order to pay those authors whose works have been borrowed from public institutions. The Fund owns 3 million Euros, which are calculated according to three parameters: first, the number of Italian public libraries' lending, estimated as an average value on the basis of a certain number of selected libraries; second, the Italian population comprised between 18 and 65 years old; third, the number of Italian public libraries excluding school and university libraries, because they are still allowed not to pay the public lending right. The administration of the money of the Fund

lies with the SIAE – Società Italiana degli Autori ed Editori, which is the Italian public society managing the property right of the works: on the one hand, printed works account for the 83% of the Fund, and their remuneration is halved between authors and editors; on the other hand, the remaining 17% of the Fund is destined to phonograms and videograms, and compensations are destined to producers and artists/interpreters.

Main criticisms

In Italy, while the 20% of the Fund is financed by the Regions, the remaining 80% of the money is provided by the State. Therefore, neither taxes are levied on the users nor the libraries should pay any public lending right to the authors. However, Italian librarians are not satisfied with the current situation and have moved firm criticisms against the entering into force of the abovementioned European Directive.

In Italy, the first concrete protests took place in 2004, when the European Union (EU) started the infringement procedure against not only Italy but also other five Member States (MS), namely Spain, Portugal, Ireland, Luxembourg and France, which were all accused to allow too many institutions not to pay the public lending right. The protest, which started on a Spanish website, has been spread in Italy firstly by the blog *Bilb'aria* and then by the website <http://www.nopago.org/>, run by the Cologno Monzese (Milan)'s librarians. This website has been mainly used by Italian, Spanish and Portuguese librarians who wanted to keep in touch in order to conduct a common protest. *Non pago di leggere* (a pun that mean I won't pay to read, but also I'm not satisfied with reading) is a catchphrase used by the group protesting against the very founding principles of the European Directive, that is the idea that libraries' loans damage authors and editors. Basically, the librarians sustain that:

1. libraries provide the authors free advertisement and promotion of their work, especially thanks to the activities proposed by the users themselves;
2. libraries buy books therefore they encourage authors' production;

3. quite a high percentage of libraries' loans refer to books written by authors who publish them either on their own expenses or thanks to the financial support of companies whose primary aim is the spread of knowledge[3];

4. there are national normative and provisions already aiming at favouring publishing industry (such as financial incentives, direct financial support, promotion of books and edited works);

5. it has been widely demonstrated that there is no direct relationship between loans and purchase;

6. bookshops and libraries serve different goals: moreover, bookshops do not encourage the knowledge of old/classical works.

On the contrary, both authors and editors maintain that it is necessary for them to be to some extent paid as to compensate the losses caused by libraries' loans. They support such a claim by stating that in other EU MSs existing normative provide for this right. For example, in 1946 the Danish government levied the so called *Biblioteksafgift*, which is the first example of remuneration to the authors whose works are borrowed from public libraries. Similar laws have been adopted by Norway (1947), Sweden (1954), Finland (1963) and Iceland (1967). Some restrictions were issued, for instance the remuneration was guaranteed only to nationals who were writing their work in their original language, in order to favour and promote national culture. Later, the Federal Republic of Germany (1972) and the United Kingdom (1979) introduced quite a significant novelty in this field: they guaranteed the remuneration in the realm of the legislation about copyright.

In many cases, the provision of some sort of remuneration to the authors whose work were lent by public libraries was a cultural measure in its very scope. In fact, it was considered a way for the states to support their national culture and cultural production, in broader terms. Thanks to European Directive 92/100/EC, these

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[3] As for the notion of library free loan, see the AIB's opinion on
<http://www.aib.it/aib/cen/prestito0506.htm>

norms have been, on the one hand, harmonized among those states that already applied similar rules and on the other hand extended to all the other MSs. However, unexpected consequences came into play, especially in those states where libraries were still a young and weak institution[4]. For this reason, the Spanish region Castilla La Mancha asked for a grace period in order to allow Spanish libraries' standards to reach the same level of the other European states (their concrete proposal was about 25 years before the European Directive 92/100/EC to be applied in Spain). But the European Commission did not step back, once more enhancing the hypothesis that the public lending right was introduced under the political pressure made by lobbies (such as software producers and editors), who exerted the Scandinavian praxis without any cultural scope but just a commercial one[5].

In addition, the doubts concerning the very aim of the European Directive 92/100/EC are augmented by other actions undertaken at the EU level. In fact, notwithstanding the different times and the different forms, the European Commission has started the infringement procedure against all the MSs. Not only Italy, but also Austria, Germany and the Nederland have been firmly criticized in the 2002 Report because of their missing recognition on the public lending right. Moreover, Denmark, Finland and Sweden have been included among the unfulfilling nations too, because of the exclusive recognition of the public lending right to the authors whose works were produced in the national language. It is quite

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[4] Paolo TRANIELLO, *Biblioteche e società,* Bologna, Il Mulino, 2005, pp. 136-137.

[5] Pietro CAVALIERI, *La biblioteca come modello di accesso collettivo alle risorse informative*, in *I diritti della biblioteca: accesso alla conoscenza, proprietà intellettuale e nuovi servizi*, a cura di Cristina Borgonovo e Alessandra Scarazzato, Milano, Bibliografica, 2009, p. 282.

peculiar that the nation that inspired the normative is put before the law because of the wrong application of the very same norm.

Furthermore, the European Commission condemned several MSs because of non-compliance to the norm: Belgium was judged in 2003, while Italy, Luxembourg, Spain, Portugal, Ireland and France were judged in 2006.

As a consequence, the European Directive 92/100/EC looks more like a provision that tries to strengthen the copyright norms than an useful element sustaining and promoting culture. This position is taken by several scholars as well as experts dealing in they everyday life with the issue of library lending, and their firm commitment against the European Directive 92/100/EC can be quickly identified. As it is put forward by Giuseppe Corasaniti, the European Directive 92/100/EC regulates both rental and loans activities. Therefore, he maintains that this is a telltale sign of such a terminological confusion that a normative indefiniteness – where economic and cultural aims are considered as overlapping goals, even though they are not – is implied[6].

Marco Marandola presented to the 2004 IFLA General Convention one petition containing a concrete remark about public lending right that has been undersigned by the Latino-American representatives of the librarians[7]. Marandola's proposal perfectly matches the IFLA position on public lending right , which has been published in 2005 by the *Committee on Copyright and other Legal Matters*[8]*.* Once more, the Committee's document underlines the crucial role played

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[6] Giuseppe Corasaniti, *Diritti d'autore e prospettiva sociale: quali opportunità per le biblioteche,* in *I diritti della biblioteca: accesso alla conoscenza, proprietà intellettuale e nuovi servizi*, a cura di Cristina Borgonovo e Alessandra Scarazzato, Milano, Bibliografica, 2009, p. 38.

[7] Marco Marandola, *Il prestito nella normativa italiana, europea e internazionale,* Milano, DEC, 2004, pp. 131-135.

[8] Committee on Copyright and other Legal Matters, *The IFLA position on public lending right,* 2005, <http://www.ifla.org/III/clm/p1/PublicLendingRigh.htm>.

by the libraries as far as the development and the permanence of democracy is concerned. In fact, they guarantee legal access to those works that are protected by copyright rules. Furthermore, the IFLA suggests that the public lending right should not be brought into those states defined as "low income" according to the World Bank standards for two main reasons: on the one hand, they could not undertake such a levy unless they cut their expenses for other basic sectors (such as healthcare); on the other hand, complying to the public lending right would probably mean favouring foreigner authors more than nationals.

Roberto Ventura contends that the effectiveness of the public lending right as a form of support to the cultural development in general terms is still to be proved. Also, it has never been compared to alternative hypotheses aimed at promoting cultural activities related to reading, nor it has been compared to the possibility to issue financial incentives destined both to public libraries and to private buyers as to favour their inclination to buy books and original works[9].

Consequences in the field of library science

From the librarians' point of view, it can be said that the reasons that lay behind European Directive 92/100/EC refer to the success of their work. In fact, the request of books lending has continuously grown, becoming a right hold and exerted by all citizens. This attitude led to an increase in the number of loans, which are estimated to be 65 millions per year in the sole Italy. However, because of the recent development of internet as an

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[9]   Roberto VENTURA, *025.5 Utente,* in *Biblioteconomia: guida classificata*, diretta da Mauro Guerrini, a cura di Stefano Gambari, Milano, Bibliografica, 2007, p. 685.

instrument of research and work, this increase has been to a certain extent impeded by the diminishing number of accesses to archives where the users could consult the books in loco. Therefore, it looks clear that the distributive function of the libraries is in inverse proportion connected to their informative one, and this distorts the very nature of the libraries as well as it reinforces the impression that the libraries act as competitors against bookshops and supermarkets (Dominique Peiget, in Luca Ferrieri 2006: 190.)[10]. As a consequence, these newly prominent functions of the libraries can be considered to be the ground on which some sectors of the cultural industry, namely publishers, urged the EU intervention in the field of library loans.

As it has been said above, some editors perceive books' loans as failed sells. This is quite a superficial attitude that has never been proved, but it might be truly grounded, to some extent. In fact, British editors noted that often libraries promote best sellers instead of classics and niche literature. Therefore, since they do so thanks to public funding, they make an inappropriate use of their resources and condemn private investors[11]. Actually, by favouring the reading pleasure of a wide range of people more than the specific interest of an elite group the risk of trivializing the very scope of such institution, which offers a much wider range of services and which aims at developing individual interests and vocation, increases[12].

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[10]   Claudio Gamba e Maria Laura Trapletti (a cura di), *Le teche della lettura: leggere in biblioteca al tempo della rete,* Milano, Bibliografica, 2006.

[11] Madeline Bentley, *Are public libraries dumbing down?,* «Library and information update», 6 (2007), n. 3, p. 16.

[12]   Stefano Parise, *La formazione delle raccolte nelle biblioteche pubbliche: dall'analisi dei bisogni allo sviluppo delle collezioni*, Milano, Bibliografica, 2008, p. 24.

Mauro Guerrini traces back the origins of the debate to the very birth of the public library, which was a leisure facility with popular books acting as a counterpart to the usually unedifying recreational centres attended by English workers. This led to the growing of a debate concerning the function of the public library: how could the public library be a leisure facility, given its original mission of high culture provider? Nowadays, a similar debate concerns multimedia: should libraries provide their users with CDs, DVDs, videogames? Is it meaningful to trace a difference between entertainment and edutainment (education plus entertainment), favouring just the latter[13]?

Furthermore, Alberto Petrucciani wonders whether the same principle of free service that relates to those books that have an undeniable cultural function is applicable to movies and rock music discs. In fact, it is tough to say that the latter have the same positive externalities that the former (novels included) have[14]. Indeed, the need for harmonization in the field of lending thanks to the European Directive 92/100/EC has been justified by the European Commission by stating that «if rental and lending rights were not addressed together, the steady increase in public lending activities in the music and film sector might have a considerable negative effect on the rental business and thereby deprive the rental right of its meaning».

As far as new technologies is concerned, the binomial software piracy/library has been called into question because the European Directive 92/100/EC was inspired by the 1988 Green Paper on Copyright, which was the first Commission document to address the need for harmonisation in the area of copyright and neighbouring

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[13] *Guida alla biblioteconomia*, a cura di Mauro Guerrini, Milano, Bibliografica, 2008.

[14] Alberto Petrucciani, *Biblioteca pubblica senza identità? No, grazie,* «Bollettino AIB», 46 (2006), n. 4, pp. 377-382.

rights in a conceptual framework. It consisted of seven chapters describing and analysing the areas in which the Commission considered a need for action. Chapter 4 was devoted to the distribution right, exhaustion and the rental right, whereas Chapter 2 dealt with piracy. It is in these two chapters that the Directive has its origin[15]. Yet, EBLIDA (European Bureau of Library, Information and Documentation Associations) made a point about the same topic: it affirmed that libraries do not favor piracy, instead they guarantee the protection of the documents they possess.

As a conclusion, what has emerged from this overview of the state of play concerning the public lending right is that it is worth wishing that both users and mainly institutions and editors change their mind about the role of public libraries. In fact, especially as for piracy, their role has proved to be respectful of the law.

Further reading

Quite a complete analysis of the issue is presented by the Italian website *Non pago di leggere* http://www.nopago.org, which hosts direct links to Spanish and Portuguese web pages.

As for the main criticisms expressed in the north European countries, Siv Wold-Karlsen provides quite a complete overview of the state of play(*Il diritto negato: come i paesi scandinavi hanno affrontato la Direttiva europea sul prestito a pagamento e i problemi del copyright*, «Biblioteche oggi», 25 (2007), n. 3, pp. 26-34). On the contrary, publishers' reasoning finds good presentation on the PLR International Network website <http://www.plrinternational.com>.

As far as Germany is concerned, Irmgard Schmitt, *Entwicklung des Public Lending Right (PLR) in Deutschland,* «Bibliotheksdienst», 37 (2003), n. 10, pp. 1300-1310 is suggested.

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[15] *Report from the Commission to the Council, the European Parliament and the Economic and Social Committee on the public lending right in the European Union*, COM(2002) 502 final, Bruxelles, 2002.

Finally, more about Italy can be found in the articles by Luca Ferrieri (mainly on the Italian review «Biblioteche oggi»), in the official position expressed by the Associazione Italiana Biblioteche http://www.aib.it, and in the book Marco Marandola, *Il prestito nella normativa italiana, europea e internazionale,* Milano, DEC, 2004. In particular, as for the Fondo per la retribuzione del diritto d'autore, see the special issue «Accademie & biblioteche d'Italia», n.3-4/2007.

Introductory note[1]

by Mikael Böök

I do not think that Ken Williment's article[2] fits very well into the issue
on Information Ethics [...] My eyes are fixated -- perhaps too fixated!
-- on the ongoing transformation of the information technology and,
therefore, on information as "any difference that makes a difference"
(Gregory Bateson). I am trying to find out how this technological
transformation and that stripped definition of information relate to
ethics, considering that ethics is, above all, about how we treat each other.
The issues which Williment puts on the table in his article are without
doubt closely related to ethics, and indeed also to social politics. For
instance, he is a critic of the ideology (illusion) of the public
libraries which pretends that they include all classes of people. And he
wants the public library to actually do what it says that it does.
According to him, librarians should therefore engage in outreach
activities, to find out the needs of the excluded people and to satisfy those needs.
It is true that the needs of the excluded are, in part, also information
needs. The excluded need information that 'makes a difference' *for them*.
Here we have another excellent starting-point and viewpoint for the ethics
of information work. And it surely could be very important for the
community building if at least some of the public librarians would engage
more in outreaching activities. (Others might be too shy, or introvert, or
nerdy, to do so, and ought not to be pressed too hard, in that case.)
For political reasons, I would like to suggest that the librarians do this
ethical information work and community building together with the social
movements of the social forums.
The right thing to do now for me is to stop here and split the articles
of this ISC issue in two parts.

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[1]   From an email to the Editorial Board of ISC.
[2]   It takes a Community to Create a Library. See below. Ken Williment's article was originally published in Partnership: the
Canadian Journal of Library and Information Practice and Research, Vol 4, No 1 (2009).

It takes a Community to Create a Library

By Kenneth Williment, Community Development Manager, Halifax Public
Libraries

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*Based on "Community-Led Libraries: Working Together With Your Community",
Preconference Session, CLA 2008: May 21, 2008 (Vancouver, BC). Presenters: Tracey
Jones, Heather Davis, Andre Gagnon, Randy Gatley, Stephanie Kripps, Annette DeFaveri,
Brian Campbell, Sandra Singh*

Introduction

The four-year, four-city Working Together Project sent Community
Development Librarians into diverse neighbourhoods across the country.
Supported through funding agreements with Human Resources and Social
Development Canada, the Vancouver, Regina, Toronto, and Halifax public
libraries worked in diverse urban neighbourhoods and with diverse
communities -- communities we traditionally consider socially excluded.
Such communities included people new to Canada, such as immigrants and
refugees, people of aboriginal descent, people living in poverty, people
recovering from or living with mental illness, people recently released from
federal institutions, and young people at risk.

Over this period, the Project's community-based librarians talked and
engaged with literally thousands of socially excluded community members
from diverse communities in the four large urban centres across Canada.
The librarians working with the community took a community-practitioner-
based approach. This approach moved community-based librarian work
beyond discussions amongst librarian staff on how best to meet community

needs, to discussions based upon the *lived experiences* of socially excluded community members and the librarians who engage with them as equal members of the community. Some librarians have previously worked with targeted socially excluded groups; however, the purpose of this project was not to review other works -- rather, it was crucial to have community members' library experiences drive the Project, *not* library-based beliefs held by librarians nor internally generated professional literature.

It became clear that librarians' traditional approach to library services did not adequately address the needs of socially excluded community members. It also became clear that it is essential to begin a discussion around the use of traditional library service planning *versus* a community-led service planning model as the most effective way to make library services relevant to socially excluded community members.

Social inclusion or exclusion in public libraries?

Public library staff across Canada believe public libraries are inclusive institutions created equally for everyone in the community. Why would librarians believe otherwise? From day one, librarians frequently hear from co-workers, traditional library users, and teachers, about the inclusive nature of public libraries. When Community Development Librarians with the Working Together Project started talking with other librarians about social inclusion and exclusion, we heard many examples of library inclusiveness.   For instance, we heard about free library collections which allow people to readily access and borrow materials, that anyone can walk through the front door of the public library, and we heard how libraries are already providing library services to socially excluded community members. We heard that people tend not to use library services because they are

unaware of what libraries have to offer them. Librarians usually draw two conclusions from these examples: 1) It is a personal choice when people do not use library services; and 2) Libraries just need to do a better job marketing what they have to offer to the community. The belief that the public library is an inclusive institution is so ardently incorporated into the identity of public librarianship that questioning the social inclusiveness of libraries rarely occurs.

So is it just that simple? Are libraries the inclusive institutions we claim they are, or is something else going on?

To answer this question, Community Development Librarians started to engage in conversations with socially excluded community members who use libraries and those who are non-library users (Muzzerall et al. 2005). We quickly discovered that they did not affirm the same messages of inclusiveness we were hearing from library staff. Instead, they began to identify issues related to how they were excluded and the impact this had on their ability to utilize library services (Campbell 2005). Community members identified barriers in their personal lives and barriers generated by libraries, which made the library an intimidating place to enter and use.

Clearly defining and identifying social exclusion in communities can be a difficult task due to the wide range of social factors that cause people to be excluded from active social life in their community. Some of these factors include a person's race, gender, sexual orientation, or social class. The multidimensional causes of exclusion can be compounded by individual life circumstances such as low paying jobs, health issues, low levels of education, poor housing conditions, poverty, language difficulties, and cultural barriers. Since socially excluded people continually face these issues, many struggle on a daily basis to meet their immediate needs,

making it difficult for them to participate in the social, political, economic, and cultural life of their community.

In conversations with individuals, Community Development Librarians immediately began to hear about obstacles individuals experienced when they tried to access library services. The most immediate barrier to library use was the impact of library fines. The impact of fines should not be underestimated. As one community member stated during a focus group:

> "I didn't use the library for five years, because I thought I had fines. I finally got up the courage to go back to the library and found out that I didn't have any fines during the whole time."

The perception of having a fine was enough to keep her away from the library.

We also began to hear about barriers that traditional library users or librarians may not have been aware of, because they have never experienced them. This includes a number of issues -- such as the use of library jargon, including "circulation" or "YA", confusion regarding the arrangement of collections, a feeling of being judged and evaluated by the staff, and viewing library staff as "trying to educate" them. The people we talked with revealed that they do not feel comfortable in public libraries, and they do not feel that libraries play an important role in meeting their daily needs; therefore, they stay away from public libraries. Yet, the function of public libraries is to play a significant role in meeting the information needs of *all* community members.

The Traditional Service Planning Model and Social Exclusion

Libraries and library staff are typically representative of middle class values and worldviews (Pateman 1999, Muddiman et. al. 2000, Pateman 2003, Wilson and Birdi 2008), which unintentionally or purposely become integrated into library service planning and delivery. On the other hand, librarians are rarely, if ever, asked to theorize or conceptualize the traditional service planning model: How libraries assess and identify community needs, then plan, deliver, and evaluate the generated services. Instead, librarians are traditionally taught how to plan and create individualized services[1].

The implementation of the traditional library service planning model has become second nature to the way public library staff develop services for community. This internally- generated, linear process provides library staff with an efficient and comfortable method for generating library services for communities.[2]

For traditional library users, the traditional service planning model generally meets their needs. Traditional users, typically middle class individuals raised with many of the same values and other social experiences as librarians (Pateman 1999), are either aware of and familiar with library services, or feel comfortable asking for assistance. As well, librarians know the needs of

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[1] This information can be found in MLIS program syllabus found on most library school websites. Course content primarily focuses on specialized library service planning, such as collection development, services to older adults etc.

[2] The traditional library service planning model was described by senior level project managers, in consultation with public librarians from coast to coast, based upon shared experiential knowledge in its application in library systems across Canada. Additionally, the application of traditional service planning methods was verified by librarians across Canada at numerous national and regional conferences, who presented projects that used internal, library based approaches for identifying, generating, delivering and evaluating library based programs and services.

traditional library users who regularly enter their workplace and engage in conversations with staff; at times librarians consult traditional users during the service planning process. Based on these shared experiences, librarians respond in-house, (through their direct engagement with members of this traditional community) to meet *all* library users' needs. But, does a service model which works fairly well with traditional users also address the needs of socially-excluded library users and non-users? If not, how can libraries respond?

	Community Assessment & Needs Identification		Service Planning and Delivery		Evaluation
	Community Assessment	Needs	Service Planning	Delivery	
Traditional Planning	Staff review ▪ Demographic data ▪ Library use statistics ▪ Comment Cards ▪ Community survey results	Staff identify service gaps or under-served communities.	Staff review literature Staff consult with other staff and service providers Staff develop service response	Staff deliver service: develop the collection, Hold the program, design facilities.	Staff review various inputs: ▪ Feedback forms ▪ Program attendance ▪ Collection use ▪ Library card enrolment ▪ [And] other statistics

Internally created approaches to library service planning, targeting traditional library users, currently exist in Canadian public libraries; however, this approach does not work well when developing services for socially excluded community members. Why not? Because assessing, identifying, planning, delivering, and evaluating services within the confines of the library, without directly involving socially excluded community members in *each step* of the process fails to include the distinct and diverse voices of people outside the library's mainstream customer base. Only by stepping outside the traditional service planning model, and engaging socially excluded community members in the community, can librarians know if they are meeting their needs.

In order to begin this conversation with people outside the library's mainstream customer base, librarians need to understand that we are not experts on the needs of all community members. As well, librarians should not view themselves as spokespersons for community members with whom they work. Instead, librarians are primarily experts in organizing and finding information.

Traditional techniques for service development do not allow library staff to understand the library service needs or desires that excluded community members have. Methodologically, they do not provide librarians with the information necessary to access or gauge the needs of socially excluded people. Community assessments, with the use of tools such as demographic data, library use statistics, comment cards, and community surveys, do not provide library staff with reliable and valid feedback regarding the needs of socially excluded community members. Demographic statistics provide a rudimentary contextual snapshot of the social conditions in which people live; they do not explain the intricacies and influences social conditions have on library use. Surveys, a method of assessment libraries traditionally use, consist of pre-determined closed-ended questions. This method is indeterminate, since people do not offer responses other than the ones presented in front of them (Krosnick 1999). Comment cards are only completed by library users with the literacy skills and confidence to fill them out; and library use statistics are only applicable to community members who use library services. Traditional assessment tools do not work, because they do not access the needs of those who are not using the library—socially excluded community members.

Following the traditional needs assessment, library staff *internally* determine the needs of the community. For example, it may be determined that members of the public are having difficulty searching the library catalogue. In response, using the traditional service model, librarians would plan a

service to address the issue. This process usually includes reviewing literature and talking with other professionals within a library system and possibly with staff at other libraries, regarding how they have addressed the issue. Staff then develop a response to the issue, with little or no public consultation or collaboration.

When library staff complete the traditional service development process, they engage the community, either in the branch with a program or in the community with outreach activities. During outreach, we let the community know about a particular service that has been developed, and we invite members of the community to attend library programs. This model of community engagement is limited, since the entire process is based upon our perception of community need without collaboratively engaging the community to determine and address *their* needs.

After an outreach program or internal program is delivered, we usually evaluate it based on statistical measures. For instance, we may count the number of people who attended or collect written feedback. These evaluation procedures do not take into account the impact, or lack of impact, the program has had on the community (Wavell et al. 2002). It is very easy for library staff to report that the program has been a success. For instance, we may report, after holding a community-based outreach program during which we reviewed the catalogue, that it was successful because we had 22 community members attend and, by the end of the session, seven of them registered for library cards, and many others commented that they knew how to place an item on hold. On the surface, this sounds pretty impressive. However, what was the actual impact on the community? Have we parachuted into the community, delivered a program and then left, feeling that we have "helped" people? Have we been able to work with community members to understand their needs and then deliver a program

or service that meets those needs? How could this traditional process be structured differently or improved?

The Community-Led Service Planning Model

Based on the long-term work in diverse and socially excluded communities, both inside and outside the library, the Working Together Project developed a new community-based service model: The Community-Led Service Planning Model (Working Together 2008). Community-led service planning builds upon the traditional library service model and provides a *new* method, which brings library staff together with community members, to identify and meet community needs. Socially-excluded community members are involved in each step of the community-led service development process, from needs assessment to evaluation. This non-prescriptive model is flexible and can be applied in all library settings and to all program and service development. The Community-Led Service Planning Model is effective with both socially-excluded community members and traditional library users.

	Community Assessment & Needs Identification		Service Planning and Delivery		Evaluation
	Community Assessment	**Needs**	**Service Planning**	**Delivery**	
Community Led Planning	Staff review all of the traditional measures and ▪ Staff spend time in community developing relationships with community members ▪ Staff hear from community about what is important to them.	Staff discuss with community members and hear from the community what their priorities are.	▪ Service ideas are the community's ideas. ▪ Community is engaged in the planning of the service. ▪ Staff act as partners and facilitators rather than as creators and teachers.	Community members and staff work together to deliver the service: ▪ community partners involved in selecting collection materials ▪ community partners active in hosting the program ▪ Community partners working collaboratively with the library to develop policy recommendations.	Staff review various inputs: ▪ All of the traditional measures and Community and staff discuss: ▪ How did the process work? ▪ Did the service/policy, etc. actually address the need? ▪ What could have been done differently?

By entering community spaces, outside the confines of the library, librarians can connect with members of the public who do not feel comfortable entering libraries. In order to make these connections, it is important to identify locations where socially excluded community members feel comfortable meeting. This includes a wide range of contact points: local service providers, shopping centres, parks, and other community identified meeting places. The locations are dependent upon the specific community in which the librarian is working. An asset map is an excellent instrument that can help library staff identify and conceptualize the potential connections the library could develop within a specific community, while also recognizing current community capacity and gaps (Working Together 2008).

The development of relationships with individual socially excluded community members is the basis of the Community-Led Service Planning Model. Relationship-building is an essential first step, and it must continue throughout the entire service planning process, from initial community assessment through evaluation. To establish relationships, it is necessary to meet socially-excluded community members who do not come to the library. This can be accomplished with various techniques, such as going door-to-door, attending community events, word-of-mouth, or through third party facilitation (partnerships). It is necessary for librarians to establish relationships with individual community members, while relationships with traditional community contacts, such as service providers, are made to help facilitate access to community members. For example, the Community Development Librarian working in Vancouver met with the administrators of LOVE (Leave Out ViolencE) several times to discuss the library's need to talk directly with the teens coming to LOVE's drop in sessions. It was important for LOVE's administrators to understand and feel comfortable with the goals of the librarian, which were to get to know the teens at LOVE and hear what

they might want from the public library, before inviting her to meet with the teens.

Relationship-building occurs by developing trust and mutual respect. When library staff enter a community and engage socially excluded people, it is important to understand the historical context of distrust some community members feel towards representatives of public institutions. This distrust is often due to prior negative experiences with organizations such as social services, the police, and/or educational institutions. Nevertheless, this distrust and power imbalance can be overcome by approaching individuals respectfully as equal members of the community and by actively engaging and listening to them. This approach creates a comfortable atmosphere for conversations.   These conversations are the basis of relationships and the way community members can self-identify their needs. Community Development Librarians found that once relationships were established, they quickly heard community members identify and discuss their individual and community-based needs.

Each of the four Working Together sites used various relationship-building techniques, including variations of hanging-out, attending or facilitating group discussions, and attending meetings and events in the community. For example, the Community Development Librarian in Toronto spent regular hours at a food bank, meeting and talking with people who used that service but might not use the library. The librarian issued library cards and arranged for community professionals to come to the food bank to assist people with financial, legal, and health issues. The relationships the librarian developed linked people to the library by demonstrating the library's commitment to meeting the needs of all community members.

Community members generate service ideas when sustained relations are in place. In order for this to occur, library staff need to reposition their role in

the community from an expert to a facilitator. By becoming active listeners instead of disseminators of information, librarians take information from the community and place what they are hearing within the context of library services. Each community is unique and will identify need(s) for services based on its unique circumstances. For instance, Halifax's Community Development Librarian heard that a large proportion of food at a local food bank was spoiling because community members did not know how to prepare some of the food; in Regina, the community identified literacy as a major issue that they wanted to address with the library. Library staff continuously engaged the community in order to discover how the library could work with them to address their particular needs.

Once community members have identified a potential service area, they should engage and collaborate with library staff to plan a response. In one Working Together site, community members identified a need for introductory computer skills. Rather than deliver a standard pre-scripted library program, the Community Development Librarian worked with members of this community to find out what topics they were interested in exploring on the computer and what were their specific computer needs. The ensuing program was a hybrid of community input and library facilitation that was adapted and changed as the program progressed, ensuring that the student's needs were met. By creating a collaborative working relationship between library staff and individual community members, not only is the service created together, it is also collaboratively delivered. This process allows all voices to be heard and all skills utilized when developing a library-based program or service. Moreover, it provides an opportunity for community members to develop new skills, to increase community knowledge and capacity, and to enhance community-based sustainability.

The final step to community-led service planning is evaluation. Community-led evaluation can incorporate traditional evaluation methods, while allowing

the community to discuss their understanding and experience of the process. This qualitative approach lets everyone who took part in the process have a say in what worked, what did not work, and whether their needs, as they defined them, were addressed in a way that was significant to them. As well, through dialogue with the participants, community-led evaluation provides a context for understanding how community members feel success should be measured and how feedback should be interpreted.

Evaluation is a continual, ongoing process throughout the community-led service planning process. Targeted communities continuously evaluated service development during each stage of the service planning process, truly allowing for a community-driven process to work (Working Together 2008).

Conclusion

How can we make public libraries the socially-inclusive institutions we want them to be? The Community-Led Service Planning Model provides libraries with a sustainable approach to working with underserved communities. This approach, working with individuals who tend to be non-users and socially excluded community members, increased the relevance and quality of library services. The many successes generated by the Working Together Project (Working Together 2008), using the Community-Led Service Planning Model, demonstrates that libraries can successfully implement this model to increase and enhance our inclusiveness, and to guide us toward achieving our institutions' social goals, ideals, and potential.

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The US and the European Social Forum: Strategic challenges for the WSF

by

Francine Mestrum

There is no World Social Forum in 2010. Instead, about 40 events are taking place all over the world in order to broaden the alterglobalist movement, to reflect on the crisis – whether it is called economic and social or 'civilisational' – and in order to prepare for the WSF in February 2011 in Dakar, Senegal.

The year started with a very successful event in Porto Alegre, birthplace of the first World Social Forum. This was in between the Copenhagen environmental UN-summit and the Cochabamba people's summit in May 2010. The ecological issue gave a real boost to the Social Forum event, with many very motivated young people. The anti-capitalist and the environmental issues were successfully coupled and a new slogan emerged: 'capitalism is unsustainable'.

Furthermore, Porto Alegre was a moment of reflection, 10 years after the first world social forum. It allowed for interesting debates on the 'civilisational' crisis, the state of neoliberalism, the political impact of the WSF and so on.

In May, a thematic social forum took place in Mexico. While the attendance was not overwhelming, in terms of content it was most interesting with seminars on agriculture, ecological issues, social issues, global taxes, gender, etc. For some, it may have seemed somewhat confusing, since it took place on the 'Zócalo' – the major central place of the city -, next to hunger strikes of electricity workers and of a Zapatista camp, both independent from the forum.

End of June a second USSocial Forum was organized in Detroit. For those accustomed to the social fora, this was 'back to the old days': an extremely enthusiastic crowd of 15.000 people, a very motivating opening march, a central

place where (almost) all seminars took place and people could meet, drink and eat. Diversity was very well respected with indigenous, white, black, latino men and women represented everywhere. All seminars and assemblies were very lively and participative. The organization was perfect, even with 'linguistic justice' in the form of interpreters and translators where needed.

One week later the European Social Forum came together in Istanbul and was a kind of anti-climax. While there certainly was a good closing march, very good seminars and good contacts, the ESF is clearly sliding backwards. After Firenze, London, Paris, Athens and Malmö one has to conclude that European activists do not appear to appreciate the formula. There were hardly about 2500 people present in Istanbul, with, proportionally, very few Turks. The organization was below zero.

I want to use these two last examples, Detroit and Istanbul, to compare and see what conclusions can be drawn for the future strategy of the WSF.

Detroit was different

What made the USSF so special? I can see four points that deserve to be mentioned:

Firstly, the whole preparation process was very elaborate. The starting point was, obviously, the charter of principles of the WSF and, consequently, the 'open space'. Nevertheless, since the 'open space' is not a 'level playing field', a long process of looking for the necessary partners was started. A long reflection was made on who had to be and those who had not to be inside. The organizers wanted to have the most marginalized people and groups included in the process. They then had to undertake another long process of contacts and discussions, because many of the groups did not know each other or never had talked to each other. It is this process of what they call 'intentionality' that made the USSF a real inclusive grassroots event, built on trust.

Secondly, the old controversy on 'space' versus 'action' was solved with 'people's movements assemblies'. These assemblies also started to work long before the event and about 50 gathered during the USSF. Their advantage is not only to bring together several thematic groups that work on the same topic and

allow them to network, but also allow them to adopt resolutions or action agendas. On the last day of the Forum, all resolutions were brought together, and many of them were presented in a plenary meeting. These people's movement assemblies took place alongside the more than 1000 self-organized seminars and workshops. Whereas these seminars can be seen as ends in themselves, the assemblies are nothing more than an event in a long preparatory process with a continuity in a process of implementation and further development.

Thirdly, the seminars and workshops that I attended were very participative and motivating. Panels were almost never physically separated from the public, people sat around in circles, no one talked for more than 5 or 10 minutes, participants spoke alternately with the performance of some piece of music, a poem, some dancing. The 'public' was constantly invited to intervene. Diversity was always scrupulously respected.

Fourthly, I noted a difference in personal attitudes in people. I do not want to be naïve and think there are no power relations within and between movements and people in the US, but the way they were dealt with was very attractive for a European participant. All ideas, wherever they came from, were collectively discussed and possibly adopted or rejected. But never was any suggestion dismissed a priori without any consultation. Everyone had the impression he/she was taken seriously. No one was ever hurt or humiliated. There was an openness and a willingness to listen to others.

The crisis in the European Social Forum

These two last points certainly are very different from what happens at the European level.

Seminars and panels were organized in an 'old-fashioned' way, with a mainly male participation and speakers who easily need 15 to 20 minutes to make their point. If you have 6 people in a panel, it means people have to sit and listen for an hour and a half to two hours. Interventions from the public are thus severely restrained. Diversity was extremely limited or absent, translation was mostly lacking or consecutive. The forum territory was fragmented, though less than in Malmö two years ago.

The major difference I experienced was in the attitudes of people, most of them knowing each other for many years and their common participation in the preparatory process. Most of them, knowingly or unknowingly, carry a label and are not listened to for what they are saying but from where they are speaking. The words that are used serve as markers for the place occupied. This severely hinders the emergence of new ideas and the potential for convergence.

Content-wise, groups are still separated along the old lines of 'revolution' and 'reformism'. Trade unions are welcomed but often blamed for not being radical enough. Criticism on European Union policies is either contextualized in an anti-Union approach or in an acceptance and opposition approach. Post- or anti-modernists are faced with modernists, both defending social and ecological justice but from radically different perspectives. As long as no intentional process of clarification and convergence is started on these different oppositions, the differences can become permanent and insoluble fault lines. More open discussions are badly needed.

Most of all, compared to the USSF, the European Social Forum is a more top-down process organized by a couple of leftwing trade unions and a small group of social movements, people who have known each other for some years now and who are defending their own positions rather than the process and its huge potential for convergence. I guess this is far from being an intentional process and most people are probably and honestly working very hard for the ESF, though missing its major objective. The question is whether they can succeed in bringing about a new political culture and in promoting the so badly needed political convergence.

These different points may explain why the attendance was so limited in Istanbul and why so few contacts were made with the Turkish friends. While the motivation of the participants was very high, the mobilization in Europe is clearly declining. Very few new and common agendas were decided on. The declaration of the final assembly calls for a mobilization on the 29th of September 2010, everywhere in Europe, in order to protest against the austerity policies, but there was no agreement to call for a massive participation in the trade union organized demo in Brussels on that day. This is really a shame, since only united actions and consequently some modest degree of compromise is needed when social

rights are being threatened. This state of affairs points to rivalry being seen as more important than cooperative action and power relations being seen as more important than content. Some leftwing radicals still seem to ignore how far the crisis of the left has eroded their power and how badly cooperative action is needed if they want to survive.

Lessons for the World Social Forum in Dakar

It is clear that the Africans have their own dynamics and are perfectly able to organize their own forum based on their own social, cultural, political and organizational resources. But since Dakar will host a World Social Forum in 2011, it will also have to cope with the influences coming from an ageing Europe, a very dynamic US, the experienced latino's and the limited number of Asians that now come to the WSF. Expectations and ambitions are high, since the first WSF in Africa, Nairobi in 2007, did not leave an unanimously shared positive memory. The preparatory work though is in very good hands in Dakar, and I trust the WSF2011 can be a major success. Much will depend on the capacity to talk and listen, to cooperate and share.

While this is easy to state, it may not be as easy to achieve. At this moment, there is a lot of frustration among the 'old' participants of the WSF, those who participate since 2001, 2002 or 2003. Concrete results in terms of struggles or in terms of real political change are still lacking, except in Latin America where some leftwing governments are trying to curb neoliberal policies. The old space versus action controversy is not solved, many networks have been built and consolidated and therefore do not need the WSF anymore. While convergence was easy in resistance to neoliberal policies, it is more difficult to achieve in proposing alternatives.

The current strategy debate in the WSF reflects these different oppositions and has to be linked to the objectives of the WSF. According to Chico Whitacker, one of the founding fathers of the WSF, these objectives are threefold: to create a new political culture, based on respect and diversity; to give political power to civil society and to organize political action and social struggles in order to overcome capitalism and neoliberalism. While these objectives are not worded in a hierarchic way, it should be clear that the first one is determining the success

of the second and the third one. The political relevance of the WSF, its potential to create new political content, to attract important intellectuals from all over the globe, to offer new alternatives to social movements and to create an emerging opposition to the capitalist and neoliberal world order depends on its possibility to constantly re-invent itself and create an attractive intellectual framework. While starting with the political action and social struggle may seem most important and most urgent, there is a risk of ignoring the rich diversity of WSF participants and their diverging demands, as well as overestimating the strength of our movements. The old left does not have a strong tradition of democracy and risks to overlook some of the new methods and ways of thinking of new social actors, less focusing on competition and more on cooperation.

This point helps to clarify the difference between the ESF and the USSF. The ESF is more oriented towards content and action, whereas the USSF is stronger in method and political culture.

These differences also explain the different proposals in the strategy approaches. At this moment, three separate strategic ways are being explored.

The first one is that of the Social Movements Assembly. It seems to be following a dual path, on the one hand to create its specific space within the WSF process, on the other hand to create a parallel structure to the IC and the WSF itself. The SMA clearly has created a coalition of some important global movements representing debt, gender, peasants, etc. However, their main objective seems to be to have a common action agenda, irrespective of the political content of its anti-capitalism or silently assuming a common political content.

The second one is the organization of a strategic debate on the website of the WSF2011, based on the different events of 2010, on actions of different social movements or on contributions of global intellectuals. The organization of e-debates around some major controversies of our times can help to clarify the challenges the WSF is faced with and hopefully also to clarify the ideas about strategies. Different contributions will help to discover the different strategic elements in social movements and events all over the world.

The third strategy could be the organization of factual real debates during the WSF2011 in Dakar and after, around some of the major issues proposed by the Organizing Committee or around issues emerging from the contributions on the website. Ideally, these would be 'co-organized events' in parallel with the self-organized seminars of the WSF. This could help to prepare the hoped for convergences, not in a directive or binding way, but pointing to possible links between topics, transversalizing themes, giving overviews of global debates and orienting towards major emerging topics. This formula has been very successful in Porto Alegre 2010, in the same way as was organized every day a 'plenary meeting' in Detroit. The major advantage is to give a continuity to the debates on some major topics and implicitly to inspire social movements as the conferences help to show the different opinions on a topic. In fact, it allows for combining different objectives, bringing together different strands of ideas on one specific topic or controversy, discussing and listening, and inspiring the self-organized events, clarifying what is at stake, preparing for future thinking and action.

These three strategies can be complementary and can help to create a political impetus and lead to a common agenda based on a common language and a common understanding of today's political and social realities.

The crisis of the left

The difficulty for the Forum and for social movements in general to re-define their strategies and to achieve or re-gain political relevance is linked to the crisis the left is faced with in many parts of the world, especially in Europe. This crisis is not only due to ideological differences, but also to the ecological crisis that has brought to the fore a major discussion on modernity. Since the left is a child of modernity, both are linked and urgently need some clarification: what exactly do we mean by 'modernity', what do we have to/want to reject, what do we have to/want to preserve? Can the problems be solved by giving a Marxist analysis of the ecological crisis? There is now a lot of discussion about a 'civilizational' crisis and 'occidentalization', development, growth, human rights, states, and so on.

While such a debate on 'modernity' can perfectly well be organized within the forum, it is clear it will be a matter of years in order to achieve some common – or divergent – understanding and to develop new strategies on that basis. Such a debate can be framed in the search for a new emancipatory universality as is proposed by the African friends organizing the WSF2011. It will necessarily be based on a respect of cultural and political particularities of all social movements and can lead to the definition of new values concerning the relationship with nature and of 'old' values in a new language.

If the left wants to survive, especially in Europe, it needs an innovative approach able to attract young people, focusing on rights and on democracy, reframing solidarity in a multilevel way, redefining the objectives of the economy directly linking it to the social and political world.

Conclusion

In this way, the WSF can help European social movements to re-frame their problématique and to leave the old oppositions that cannot bring about solutions for the current world. This does not mean ideological perspectives have to be given up, but they possibly can be framed in a different way. The WSF can also join the dynamic USSF in order to better mobilize and attract grassroots movements.

The WSF is a reflection of the social movements that participate in it. In Europe many of these movements have their roots in the state-related socialist framework. The financial and economic crisis has created a backlash for different movements who are again simply defending their orthodox Marxist vision, forgetting its known shortcomings and ignoring the global changes and the new political actors. The 'old left' is still one of the backbones of the social forum process but, if inward-looking, at the same time it is one of the major hindrances for overcoming its shortcomings.

The challenge for Dakar is to find a middle way between ESF and USSF, using first of all the dynamics of the African movements, the strength and capacities of the old left, and the innovative methodologies of the USSF. This is a difficult balance, and it is very understandable that the founding fathers remain very cautious, talking about 'open space' and 'civil society' and 'new political

culture' without ever defining them. The current discussion on the 'thematic axes' of Dakar 2011 show how difficult it is to touch on new topics and to integrate new visions.

Nevertheless, the WSF cannot afford to lose its 'old left' with its analytical capacity and its knowledge of the past. If the WSF does not want to lose its political relevance, some kind of 'surge' will be needed, in order to overcome the vagueness of 'civil society' and the risks of the 'open space', as well as the old competitive approaches of the old left . New agendas with new discourses are needed.

Today the WSF is a major civil society movement in the world. It is faced with a choice: either it continues to organize and bring together lots of movements without any content coherence. This choice perfectly fits with the desire to become some embryonic form of a global civil society representation. Or, it can try to foster the development of new ways of thinking and organizing in order to make new alliances possible that organize around content and try to have ideological alternatives that can lead to new common action agendas. Both solutions have a potential to innovate the left, though the second approach is more innovative in terms of political culture. It is about looking for a middle way between the social movement's assembly and the 'open space' approach.

The WSF was once described by Chico Whitaker as a 'common good for humanity', which it certainly is. But since it is nothing more than a tool for a transformative mode of political action, it constantly needs new people to modernize the tool, to allow for more innovation, to allow for progress towards another and better world.

The World Social Forum of 2011 in Dakar, Senegal, can be a huge success, thanks to the dynamics and the input of many Africans. Dakar can teach the Europeans to talk and most of all to listen and to direct them towards new agendas and discourses. Dakar can learn from the US Social Forum on how to combine the 'rules' of the WSF with more political content.

"Discuss the ever-increasing global responsibilities information professionals face"

by

Mikael Böök

Elizabeth A. Buchanan and Kathrine A. Henderson: Case studies in library and information science ethics. McFarland & Company, Jefferson, NC, 2009, 175 pp, ISBN: 978-0-7864-3367-4.

While I was browsing and reading Elizabeth A. Buchanan's and Kathrine A. Henderson's textbook on information ethics, I found (somewhere near the end of the book) this call to the readers: "Discuss the ever-increasing global responsibilities information professionals face".

The sentence describes well the form and content of this book, and summarizes much of its message. In order to explain the ethics of the library profession, the authors, a professor from the University of Wisconsin-Milwaukee (Buchanan) and a research librarian at the State of Arizona office of the Auditor General (Henderson), have produced a sample of cases. In their introduction, they make clear that they consider these cases to be the core of the book, the objective of which is

> "to allow inidividuals and organizations the opportunity to explore the personal, the professional, the local and the global realms involved in LIS work and come, hopefully, to a place of understanding of and respect for ethical debate"

The cases are distributed through the book as follows:

Intellectual Freedom - 25 cases

Privacy - 25 cases

Intellectual Property - 25 cases

Professional Ethics - 25 cases (plus quotations from various codes)

Intercultural Ethics - 25 cases.

Thus, over a hundred cases are included in the work. The authors aptly call the cases "smooth on the outside, juicy on the inside". Many cases (such as the case of the intelligence-agent scheme to reclassify NARA documents) refer to very "real" events and controversies while others are more "fictional", although close to the specific realities of the working, professional librarian. (But we must not always imagine her/him to work in the library building; she/he may also be at a conference of the ALA or the IFLA, or at home, perhaps spending a sleepless night in his/her bed...).

Each case is followed by a series of three, four, or five questions; thus the total number of proposed questions for ethical debate amounts to something like four or five hundred. As the questions are not answered, one is tempted to ask if it is in the nature of ethical debate in LIS that the questions be left open, or without any precise answer. Would so many questions have been left open in a casebook on professional ethics for nurses or doctors? Or lawyers? Or engineers? Or shoemakers?

Yes and no. Yes, because modern man and woman, regardless of his or her profession, is supposed to be ultracrepidarian[1] , to make many judgments which

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1   'Ultracrepidarian' is defined by Michael Quinion as a word to denote 'somebody who gives opinions on matters beyond his knowledge'. According to Quinion, the word was used by the British essayist William Hazlitt in a famous letter to William Gifford in 1819 (http://www.worldwidewords.org/weirdwords/ww-ult1.htm - retrieved July 2010). Ultracrepidarian is based on the proverb *ne sutor supra crepidam* ("the cobbler should stick to his last") which, in turn, comes from an anecdote told by Plinius, the Roman writer.

may not be covered by the accepted professional codes. The shoemaker may no longer be a very good example, as this profession has become a rarity. However, PFOA (a global contaminant which is used to make, for instance Teflon pans and Gore-Tex shoes), is, or should be, a matter of ethical concern of his/her modern successors in the footwear industry.[2]

And no, unless we think that the ethics of the library profession can be reduced to best practices. Neither the individual librarian, nor the library profession (like the professions of the journalist and the teacher), can be completely *neutral*, politically. The authors avoid explicit discussion of the general neutrality issue of the profession.[3] However,"As a profession, do we consider how ethics *should* be taught?, they ask. Their answer: through case studies.

Explaining their casuistic approach to the professional ethics of the librarians, Buchanan & Henderson note that

> "[w]e often act from a place of fear, of reaction, or of convenience. Ethical decision-making removes us from those places and gives us appropriate license to decide and act. Using cases as a means to explore and to ask important questions moves us from the realm of the symbolic into the realm of action. *Action expresses priorities*." (The authors ascribe the emphasized sentence to Mohandas Gandhi)

Certainly, "action expresses priorities". Like that other famous saying by Gandhi, '*be the change you want to see in the world*', it is a wonderful criterion for evaluating actions and actors. And case studies can undoubtedly bring the student *closer* to the actual praxis. Hence, their educational value. But education

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2   Thus The Environmental Group, introducing (in 2003), a report on global contaminants, wrote: "... in the past five years, the multi-billion dollar "perfluorochemical" (PFC) industry, which underpins such world-famous brands as Teflon, Stainmaster, Scotchgard and Gore-Tex, has emerged as a regulatory priority for scientists and officials at the U.S. Environmental Protection Agency (EPA) [...] " (Source: http://www.ewg.org/reports/pfcworld Retrieved July 2010). The text 'Gore-tex: time for alternatives'tex here http://www.desolation.be/fluorocarbonalternatives

3   For some recent discussion about the general neutrality issue of the profession, see Lewis, Alison (ed): *Questioning Library Neutrality. Essays from Progressive Librarian*. Library Juice Press 2008.

and action continue to be separate realms. The question is what the coursework on ethics in a LIS education requires *in addition to* case studies. For instance, how much social and political theory would be needed, besides the practical examples?

Buchanan and Henderson have included an essay by the Germany-based (originally from Uruguay) philosopher and information ethicist Raphael Capurro to introduce the cases which relate to intercultural ethics. Capurro broadens the discussion of the ethics of information in various directions from the professional to the general context, including the circumstance of globalisation.

For Capurro, as for Aristotle and Spinoza, ethics and politics seem to be closely related. Capurro underlines the importance of the intercultural (philosophy, ethics, communication) including, notably, the intercultural communication on (about) the internet. His starting point in this writing is the question: "Is there a European philosophy?", which begs the question whether philosophy is European, and the more fundamental question "What is philosophy?" I think it is fortunate that these questions have found a place in a textbook for LIS education.

> "The ongoing debate on the impact of the Internet is at the core of today's and tomorrow's global and political decision-making in a world that turns more and more unified -- and divided. Manuel Castells puts it this way: "It is not as activists used to say, 'Think globally, act
> locally'. No, no, think locally - link to your interest environment - and act globally - because it you don't act globally in a system in which the powers are global, you make no difference in the power system" (Capurro, p 135)

All librarians will probably not like to become moral philosophers and global political actors. As many as possible ought to try, though. However, there might be a problem. Not long ago, a Finnish millionnaire promised to donate money to

the universities, *but only on the condition that his money would not be spent on training or research in philosophy.*[4]

Buchanan & Henderson's casuistic textbook gives the information worker a much needed chance to reflect on what he/she ought to do, or leave undone. In this way, teachers and students will probably like the book and find it useful.

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4 This case is based on an article in the Finnish newspaper Kauppalehti, 11 December, 2009; http://bit.ly/8crPP7.